The Abingdon Religious Education Texts
David G. Downey, General Editor
COLLEGE SERIES — GEORGE HERBERT BETTS, Editor

THE CURRICULUM OF RELIGIOUS EDUCATION

BY
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FOREWORD

THE present volume pioneers in a new field, no one before having had the temerity to propose an extended discussion of the problems it represents. For the most part the materials suggest the content of university courses offered by the writer on the curriculum of moral and religious education—a fact which no doubt accounts in large measure for the textbook type of treatment accorded the materials.

Three major purposes correspond to the three divisions of the book: (1) to give a brief but sufficiently comprehensive outline of the origins and historical development of the present religious curriculum; (2) to formulate the educational principles and state the fundamental theory which should govern in the making of a curriculum of religious education; (3) to describe and in some measure estimate the essential value of the current curricula of our church schools.

With so ambitious a program reasonable brevity of treatment is naturally demanded. In the historical section only those movements have been treated which have possessed sufficient significance and vitality to modify later practice. The purpose has been to trace the evolution of ideas rather than to describe the mere course of events.

In the section dealing with principles of curriculum making, account has been taken of the considerable amount of good work that has already been done in the theory of general educational values, and no attempt has been made to restate this perfectly

familiar, or at least accessible, material. Assuming the validity of certain principles and points of view already developed in this field, a definite attempt has been made to apply such positions to the problems of the religious curriculum.

When it comes to the section on the current curriculum the problem presented is a very difficult one. For the fact is that a religious curriculum, in the sense of an accepted and standardized body of materials and activities, does not exist; but we have, instead, many different series of curriculum materials, denominational and independent, representing not only Sunday schools, but week-day and vacation church schools as well. No one of these series seems sufficiently typical to let it stand as a representative of all, hence the plan was adopted of setting forth in some detail the several outstanding sets of materials which now dominate the field. The individual units, or courses, of these have been noticed in brief reviews, necessarily incomplete and therefore imperfect. Serious students of this field should, of course, test the validity of these estimates of individual texts, and finally of whole series, by a study of the materials themselves at first hand.

That this volume has grown up chiefly in the classroom makes the writer hope that it may prove of some service in other classrooms, especially where college departments of Religious Education are offering courses on the curriculum. Advanced training classes may also find its outline of information helpful. Directors of religious education and others responsible for determining the curriculum of church schools will perhaps welcome the comparative view here offered of available lesson courses.

Let all who use the book, and all whose publications are represented in its treatment, know that it lays no claims to infallibility of judgment, but only to honesty of purpose. Curriculum values are the one problem in the realm of education upon which there is at present least justification for dogmatic assertion. Some principles of evaluation have been at least tentatively established and may fairly be applied to curriculum materials. By this means the worst can be eliminated from our courses of study and the best selected for further study and experiment. The ultimate test of all materials is, however, their fruitage in conduct and character. This we have but just begun to investigate.

Northwestern University,
June, 1924

CHAPTER I

PRESENT PROBLEMS

No problem confronting the church to-day more concerns thoughtful leaders than that of the curricula for its schools. This problem has recently taken on new significance from a realization of the very literal truth contained in von Humboldt's dictum that *what you would have in the life of a people you must first put into its schools.* If you want a population who know and practice the laws of physical living such as give health and length of life you must put instruction in practical hygiene into the schools. If you want civic virtues, appreciation of æsthetic values in music and art, intelligent interest in science, or a knowledge of institutions, you must put these things effectively into the schools so that they will become a possession of the growing mind and be built into the structure of expanding character. So also with religion, it must be put into the schools of the church. There is no other way to make it a part of national life and social experience.

A New Interest in the Curriculum

While it has, of course, always been of the highest importance to have a proper curriculum for its schools, the church has not been as keenly conscious of that fact in the past as it is becoming to-day. The early Sunday school offered the catechism to its pupils as

the core of instruction with little thought of questioning its effectiveness as a balanced ration of spiritual food. Then came a wave of revival fervor sweeping the church, and attention turned from doctrine to personal conversion; what the pupil was taught as a curriculum mattered little so that he was "saved." As the educational consciousness of the church developed, its attention naturally turned to the Bible as the center of instruction, and the question of a curriculum for the Sunday school seemed to those in charge automatically to have settled itself.

The curriculum question apparently solved. For it was assumed (as it is still assumed by many) that the Scriptures constituted all the curriculum necessary for our children and youth in order to instruct them in the ways of Christian living. Had we not here a book inspired by God himself, a revelation of the way of life, a volume of spiritual wisdom offering all the guidance and inspiration required by any person! And was there aught to do but to bring our children into contact with this sacred book, trusting its divine Author thereupon to carry out the work of grace that would transform their lives! Surely the religious educator had been saved all the trouble and uncertainty and experimentation which agitate the soul of the general educator in providing a curriculum which will serve the needs and the ideals of our times! There was no problem. The Bible itself should be the curriculum for our Sunday schools.

Strange it is how questions, especially in the field of education, refuse to stay settled. This is as it should be, for education should reflect the social aims and represent the highest intelligence of the time as to means for attaining those aims. And, since in any

progressive society the concept of values, and hence of aims, is constantly changing, education must be in a constant state of reconstruction to keep pace.

No Permanent Solving of Curriculum Problem

This principle is well illustrated by a recent movement in the field of general education. A generation ago the National Education Association appointed a "Committee of Ten" to study and make a report on a standardized course of study for high schools in the United States. After much labor the report was submitted and adopted. It committed itself to the proposition that a curriculum (consisting principally of foreign languages and mathematics) such as would fit the youth for entrance upon the typical classical college course of the day was the best course of study for the American high school and should be universally adopted. The report was widely acted upon and hundreds of high schools squared their requirements to conform to the demands set forth. A "Committee of Fifteen" on the curriculum of the elementary school was next appointed. Then a "Committee of Seven" on the rural school curriculum. These reports were duly made, adopted by the National Education Association, and acted upon by the schools. When this had been done it seemed that all troublesome curriculum problems had been cleared out of the way. All that now remained was to put the decisions of the Committees and the Association into effect and settle down to a century of educational peace and quiet.

But no! Such was not to be the case. No sooner was the question of curriculum seemingly settled than it sprang up again. The decisions reached by the

educators of one decade were rejected by those of the next. Studies approved by one group of teachers were rejected by another group. At no other time in the history of modern education did the curriculum of our public schools undergo as many changes as in the quarter-century following the "settling" of its problems by the leading educators of the country.

Church-school curriculum not yet determined. Somewhat the same, though perhaps in lesser degree, has been the experience with the curriculum of the church school. No sooner had the Sunday school turned to the Bible as the center of its study than it was seen by those of educational insight that the problem was not as simple as it appeared. The Bible is not in itself a textbook for children. Insofar as it may be called a book as distinguished from a library (Mr. H. G. Wells says it should not be called a book, but a library)[1] it is a *source* book of religious materials, from which textbooks are to be made. It is in no sense a curriculum as it stands, for a curriculum implies adaptation, gradation, and organization such as fit the materials to the developing mind of the learner.

Nor, as conceived by thoughtful religious educators, does the Bible offer the sole material required for the child's religious nurture and training, even though it does supply the criteria and the center of correlation for other subject matter. It does not constitute a complete curriculum. There are still to be supplied the lessons that will make the truths drawn from particular biblical situations or characters carry over and become so generalized as to apply to other times and persons—to our times and to our-

[1] *American Magazine*, April, 1923.

selves. There are still the avenues and activities to provide that will make these truths take hold on current experience and so become a part of conduct and character. There is still the appeal to be made through nature, through literature, history, and biography, through music and art, through prayer and ritual, which prepares the heart for worship, stores the mind with useful information and images, and trains to intelligent thinking upon religion.

When, half a century ago, the International Uniform Lessons, consisting wholly of biblical materials, were made the curriculum of a large proportion of Protestant Sunday schools in this country, the curriculum question was not settled, it was only opened for discussion. Social, psychological, and educational changes were under way which have forced a reconsideration of any tendency to call the question closed.

Factors Compelling Attention to the Curriculum

Some of the factors which have been most influential in compelling readjustments in the religious curriculum are the following:

The discovery of the child religiously. The scientific study of the child began just prior to the present century and soon carried over into the field of his religious nature and its needs. G. Stanley Hall, the father of modern scientific child study, urged the importance of religion as a phase of early experience and training. Not only did the child as a subject of observation and study become something of a fad for a time, but many earnest students made a serious business of investigating problems of genetic development including its religious aspects. Added to this,

or, rather, as a part of the general movement, the kindergarten, which first attracted widespread public attention in the United States during the last quarter of the nineteenth century, stressed the religious as a part of the young child's training and undertook to suit materials and methods to his needs in this as in other fields of his training.

Growing out of this movement came the slogan, "The child at the center." Naturally, this concept was variously understood by different people; was misunderstood by some, and possibly not understood at all by the majority of those who rather glibly used it. But the leaven had been planted and its growth inevitably worked in the direction of change from the program of those who consciously or unconsciously had been placing the *materials* at the center of the school's teaching program. Hence we may say that scientific child study has been and is now forcing changes in the curriculum of religious education.

The rise of the educational ideal as related to religion. Through most of its history the church has been an educator. The first apostles and missionaries were teachers, to whom the preaching of a sermon in the modern sense was almost or quite an unknown art. And even since preaching has become a specialized profession the teacher has gone hand in hand with the preacher as the church has developed its program. Indeed, the church has made education, elementary, secondary or higher, one of its chief enterprises, expending upon it much of its best thought and devotion and increasing millions of its treasure.

Strange to say, however, the church has devoted more of its attention to general (that is, "secular") education than to education in religion. Nor is the

church to be other than commended for its interest in general education. During centuries when the state had not yet arisen to meet its obligation to educate its citizens the church supplied schools and saved at least a nucleus of society from the disasters of stark ignorance. England had no state system of elementary education until 1870, this function being left to private philanthropy and the schools supplied by the church prior to that time. In France and Germany education was nurtured by the church; and even in America, which has to its credit the first system known to the world of free universal education supported by taxes voted by the people themselves, the church long felt a responsibility for promoting general elementary education.

Besides the parochial system of the Catholic and the Lutheran church, there still exist many secondary schools founded and at least partially controlled by the Protestant Church. Nor is it to be forgotten that there are in existence and for the most part in thriving condition more than four hundred colleges in the United States which owe their origin and much of their support to various branches of the church. It is well within conservative estimate to say that the church has spent thousands of dollars on general education where it has spent tens on specifically religious education. With strange inconsistency it seems to have assumed that while mathematics, language, and science must be taught, religion may in some way be acquired without having recourse to the educational, that is, the *growth*, process.

Recently, however, the tide is turning. The church is awakening to the fact that in order to meet the demands of these times upon it, it must change its

method. For in an age of advancing education and enlightenment it has found an increasing ignorance of the Bible and the Christian religion. In a period of moral crisis and unrest it has experienced a growing coldness on the part of large sections of society toward the church and its enterprises. In a time of spiritual upheaval and of earnest seeking after the religious meaning of life it has seen relatively few turning with confidence to the church for enlightenment and inspiration. After centuries of untrammeled freedom to carry on its program and propagate religion, it is forced to admit in sackcloth and ashes that, even when we subtract children under ten, only half of our population are even nominally connected with the church, and that approximately three out of four children and youth of public-school age in the United States are without organized religious instruction. Naturally, these facts have staggered the church and challenged it to rise to the emergency or see itself pass into eclipse while the world suffers because its function is unfulfilled.

The new emphasis, especially since the war, which has been put upon education as the instrument through which society may accomplish its will is leading the church to recognize in religious education the means for impressing its spirit and ideals upon the present age. It is coming to realize that the religious nurture and training of its childhood and youth is *the primary responsibility and the chief opportunity of the church*, outranking all other functions whatsoever. The truth is therefore dawning upon the church that religious education must be placed at the head instead of at the foot of its enterprise, where it has been for so long. The church is increasingly conscious of the

fact that religion, equally with subjects fitting into other phases of human experience, *can and must be taught.*

And all this, of course, demands quite an overhauling of the entire program of the church; especially that part of it which relates to religious education, including the curriculum.

The influence of revisions in the public-school curriculum. Students of religion recognize that religious education is a certain highly specialized aspect of *education.* This is to say that many of the principles which apply to general education apply equally to religious education. Naturally and rightly the Sunday school has at all stages of its development been influenced by contemporary theory and practice in the public school. Especially has that been true during the last several decades since education has grown more conscious of its functions and more critical of its materials and methods.

The last quarter century, as previously noted, has seen a very complete reexamination and overhauling of the public-school curriculum. The disciplinary ideal which had dominated since the days of John Locke has been giving way to the social demand that studies shall have a closer relation to everyday life and needs. Hence, subjects which have held favored positions for generations have been displaced, and subject matter which had gone unchallenged for years has been supplanted. The scientific spirit has left nothing unchallenged. Tradition has proved inadequate to stay the demand that the obsolete and unfit shall give way to more fruitful materials, and many new branches have been introduced into the reconstructed curriculum. And the end is not yet.

The agitation is still going on both in professional circles and before the great educational jury, the public. Changes in both the elementary school and the high-school curriculum are impending, and radical modifications will yet be made in the attempt better to make the schools serve present social needs. The spirit, and in some cases the principles and methods guiding in these modifications of the curriculum of general education are finding expression in changes planned or under way in the curriculum of religious education.

The low educational standards and results of the Sunday school. Anomalous as it may seem, the Sunday school has not, in the vast majority of churches, for approximately the last hundred years of its history in the United States, been definitely *educational* in its aims or program. Its primary purpose in the minds of many, if not most, of its promoters in the evangelical churches is that of conversional evangelism, the fundamentally educational aspect of its work being secondary.

Now, the religious educator has not the least inclination to argue against evangelism as an enterprise of the church or to reflect on conversion as a significant experience in the lives of many persons. The point is that *education* is necessary somewhere in the religious life of an individual or a nation.[2] Intelligent Christianity requires that a certain range of facts and information be acquired, that certain principles be understood and applied, that certain attitudes and loyalties be cultivated, and that certain habits of action be set up and built into conduct and character.

[2] Compare Betts, *The New Program of Religious Education*, chapters iii, iv.

Some agency within the church must be made responsible for this training. Because of its purpose and its method the pulpit cannot be this agency. The responsibility naturally falls to the church school.

That the Sunday school does not at the present time meet these tests is admitted by its best friends. Those who are enrolled average approximately twenty-six sessions of attendance for the year. During that time they receive approximately ten hours of actual classroom instruction. Probably not one pupil in ten ever studies his lesson before coming to the class. Comparatively few teachers are prepared to teach the subject matter they present, and large numbers of them meet their classes without having made specific preparation upon the lesson of the day. If an examination were given Sunday-school teachers such as is imposed upon public-school teachers, and a teacher's certificate required, probably not one Sunday-school teacher out of fifty could at present meet such a reasonable test on the materials they teach. If pupils were given an examination over the matter of the Sunday-school curriculum as they are over the matter of the public-school curriculum, it is quite certain that not one out of a hundred, and more likely not one out of five hundred, could pass for promotion from grade to grade.

Not all of these shortcomings are to be blamed to an inadequate curriculum. Weaknesses exist in organization, in administration, and, indeed, in the basic concepts which set the aims for the Sunday school to attain. Yet the curriculum must take its share of the responsibility, and must be willing to subject itself to evaluation in the general reconstruction that is getting under way to make out of the church school

an agency capable of doing its share in the solid educational work obligatory upon the church.

Magnitude of the Curriculum Problem

The church of to-day confronts a problem of great magnitude in providing a curriculum for its schools.

Age range to be supplied. First, consider the *range of ages* to be provided for. The Protestant Sunday school, impressed with the success of the public kindergarten, has not only claimed the child for its classes at the age of four, but has even formed a Cradle Roll, and undertaken to supply materials to guide in giving the younger children their first religious impressions. At the other end of the age scale the Sunday school has almost from the beginning of its history invited adults into its membership, and classes of aged persons are almost as common in most schools to-day as classes of beginners. Of the present Sunday-school enrollment probably nearly half are over twenty years of age.[3] This means that courses covering sixty or seventy years of the life span are required if the Sunday school is to put its excellent theory into practice and provide instruction for its constituents from the cradle to the grave.

If the task is seriously undertaken of adapting the curriculum to the age and needs of its users, and of making a progressive course in religion that shall stimulate and satisfy an expanding spiritual nature throughout the life, an almost inconceivable amount of study and work must go into the problem.

While it may be said that it is as easy to make a

[3] The *Indiana Survey* (Vol. I, pp. 325, 326) shows 33% in rural Sunday schools and 30% in urban Sunday schools over *twenty-five* years of age.

curriculum for a million pupils as for a hundred, yet the very *numbers* involved do magnify the problem at certain points, especially in connection with publishing and distributing curriculum materials. There are approximately twenty-five million Protestant church members in the United States. In addition there are some seven and one-half million younger children in Protestant-Church families who are not yet members of the church, thus bringing the Protestant Church group up to more than thirty-two millions, all of whom are at least potential members of the Sunday school and should be taken into account in making a curriculum. There are also in the United States above forty-eight million persons not acknowledging connection with any religious body. Assuming that at least thirty millions of these have Protestant preferences, and therefore constitute a direct responsibility, the Protestant churches, were they to meet their whole educational problem, would need curriculum materials for more than sixty million people.[4]

From the practical point of view it is, of course, true that the church will not have to meet the demand of such numbers. No social institution succeeds in operating with one hundred per cent of efficiency, and not nearly all of the church's members, to say nothing of the great group of nonmembers, will enter the Sunday school. At the present time the Protestant Sunday-school membership of the United States approximates twenty millions, or a little less than the total public-school enrollment. This number should and could be doubled.

Diversity of social groups to be served. A phase of the problem more pressing than that of mere num-

[4] Compare *Inter-Church World Survey* (American Volume), p. 206.

bers is the widely different *racial groups* to be served. Especially in many of the larger cities there are large bodies of foreign-Americans who are so little familiarized with our speech forms and our thought forms that they can only with great difficulty understand and respond to curriculum materials prepared for native Americans. For example, less than one fourth of Chicago's population in 1923 were white Americans of American parentage. In many cases, therefore, a close educational adaptation of the religious curriculum will require special provisions for these foreign groups.

A not less pressing demand on the curriculum comes from the foreign field. Every important branch of the Christian Church has its organized overseas work. Many translations of American materials have been made for the foreign curriculum, some without modification and some with adaptations better to fit them for local use. But the problem is not solved. The farthest sighted workers in these fields are insisting that the curriculum intended for use in India, Africa or China must be built with the social and historical background of these people in mind—built specifically for those who are to use it. This has not yet been done.

Several types of schools to be provided for. A new aspect of the curriculum problem arises from the increased range of the different *types of schools* to be provided for. The Sunday school was for a century the church's one educational institution directly run as a part of the church itself. Within the last score years, however, the *Vacation Church School* has appeared in the field, and is now spreading rapidly among most Protestant denominations. Still more recently has

come the *Week-Day Church School* which, while advancing more slowly at present than the vacation school, bids fair to be a highly important factor in the church's educational program of the future. At the present moment each of these new types of schools seems to be developing its own separate curriculum, independently in most cases of the parent Sunday school, or at most but loosely correlated with it. And even if it should come about that the Sunday school, the vacation school and the week-day school should work out a joint curriculum, its scope and the range of its materials would need to be greatly modified and vastly increased over that of the Sunday-school curriculum.

One other movement which makes its demand on the religious curriculum is that for the granting of public school *credit for extra-mural study of the Bible* under church auspices. Originating about a decade ago, this movement has spread until it involves nearly a dozen States, and concerns some thousands of public-school pupils. The curriculum for these courses is definitely made the responsibility of the church, though the standard must be approved by the public-school authorities before credit is given.

In addition to these schools for its pupils the church has definitely entered upon the problem of providing courses of training for its teachers. These teachers' training schools demand a specially prepared curriculum of considerable range, and important agencies are now at work upon the problem. Whether this training is to be done principally after the teachers have entered service, or whether the church school is to establish its normal training class, is not yet settled. Probably both methods will be employed,

a somewhat different curriculum being used for each.

Opposing points of view. Not least among the difficulties involved in reconstructing the curriculum of the church school is the problem which arises out of conflicting currents of opinion and belief within church groups. Differences between liberals and conservatives do not limit themselves to questions of theology. If they did, they would not so much matter. They extend to the purposes and the materials for instruction in the church schools. What will satisfy one group will be rejected by the other, sometimes with scorn and vituperation. Materials prepared and published even for a single denomination are not acceptable to all individuals or churches of that denomination. One teacher or school wants lessons built on principles suggested by modern educational science and involving the application of religious truths to present-day social living. Another teacher or school demands that the lessons follow the pedagogical plan laid down half a century ago and that they adhere closely to the Bible for their content. The modernist wants a view of the Bible presented which leaves room for a view of the universe in accord with present-day science, while the fundamentalist insists on a literal interpretation of the Bible, science and scholarship giving way where conflict is met.

It is therefore difficult—indeed, it is impossible—to construct a curriculum that will be acceptable to all. Some are attempting it, either by evading points that are at issue or by skillfully balancing their presentation between the two opposing extremes so that each side may read into the matter their own positions. All such evasions and befogging of thought

are not only a mistake but are morally wrong. To be dishonest intellectually, saying what one does not mean or meaning what one does not say, is as reprehensible as to be dishonest in business or social relations. There is no use in dodging the issue, it must be met. The literalist and the modern biblical scholar do not have the same Bible. The God and the Christ of the fundamentalist are not the God and the Christ of the liberalist. While many of the points of controversy are wholly incidental in that a belief in either position has no discernible influence on conduct or character, yet the two points of view at issue are at root too far apart to compromise upon them, and compromise but confuses thought and undermines faith. It is impossible, if, indeed, not undesirable, that these differences should fail to show in the curriculum as it develops in the immediate future.

What Has the Church Done to Meet the Curriculum Problem?

What has the church done and what is it doing to meet all these problems and supply a suitable curriculum for its various schools? Much of the remainder of this volume will be given to answering this question in detail. Suffice it here, therefore, to make a brief preliminary statement of the case.

The church school curriculum still chaotic. It can hardly be said that the church yet possesses a curriculum of religious education. This seems a strange statement when millions of lesson "quarterlies," "leaflets," "cards," catechisms, and even a goodly number of textbooks constantly come pouring from the religious presses. Yet it is true if we consider a curriculum to consist of a well-organized, reasonably

standardized and commonly accepted body of materials and program of activities suitable for achieving desired educational results among its users.

This does not mean that the church has made no progress with its curriculum, or that what passes for a curriculum to-day is without value. Much progress has been made and much value inheres in the materials taught in the church schools of the present. The implication, rather, is that what has been done is but a drop in the bucket to what still remains to do if the religious curriculum is to serve to any full degree the high purposes that await it.

Ecclesiastical agencies employed. The church has many individuals and agencies at work on the curriculum. Chief among these is the International Lesson Committee, an interdenominational group of more than forty members, which is commissioned with responsibility for determining the basic materials to go into the International Lessons for the Sunday school which are used by a large proportion of the evangelical churches of the United States.

All the larger denominations which use these lessons have a corps of editors and writers who make the materials supplied by the Committee up into the finished lessons as they come to our Sunday schools. Churches that prefer to construct their own curricula have permanent organizations commissioned with this responsibility. And out of the work of these organizations have been developed a considerable number of important series of curriculum texts, a description and evaluation of which will be given in later chapters.

Nonecclesiastical agencies. Wholly outside of ecclesiastical or denominational organizations various inde-

pendent publishers have been at work producing and promoting church-school curricula. The contributions from this source have been valuable both intrinsically and as a spur upon church curriculum agencies. Especially during the last few years, covering the period of the revival of interest in religion and the unusual demand for new and more fruitful discussion of religious values, have commercial publishers been adding books dealing with various aspects of the church-school curriculum to their lists.

Summary. Taken altogether, then, we may say that the church confronts one of its most pressing and puzzling problems in connection with the curricula of its schools; that the church is gradually but thoroughly awakening to the magnitude and importance of this problem; that, while much has been done, only a beginning has as yet been made in providing a suitable religious curriculum; that the next steps ahead on the part of the church undoubtedly lie in the direction of religious education, and that in this field the most important advance just ahead probably will be for a better curriculum.

Such in broadest outline is a cross-section view of the situation involving the church-school curriculum of the present day. In the chapters that lie ahead we shall first consider the historical background and evolution of our present curriculum. From this we will proceed to a study of the principles that underlie the building of curricula. Then we will examine in some detail and seek to evaluate the various major series of church-school materials which constitute our current curriculum.

Questions for Study and Discussion

1. Estimate the validity of the quotation from von Humboldt. Can you give illustrations?
2. What evidences can you cite of a new interest in religious education? Of a new interest in the curriculum?
3. In how far do you think the forces that have been operating to change the public-school curriculum are responsible for changes under way in the religious curriculum?
4. Expand the thought from the sociological point of view that in a progressive society the curriculum must be in a process of reconstruction.
5. Discuss from the historical and psychological point of view the expression "the discovery of the child."
6. Can you account for the fact that the church has expended more effort on the promotion of general education than of religious education?
7. Distinguish between educational and evangelistic aims and define what you think to have been the chief aims of the Sunday school.
8. Compare the progress made in the public-school curriculum with that made in the church-school curriculum. Consider aim, standardization of materials, organization, textbooks.
9. Make a summary of the difficulties to be met in making the church-school curriculum which are not encountered in constructing the public-school curriculum.
10. Try your hand at making a definition of *curriculum*. File your definition (perhaps with your instructor). Near the end of the course make another definition of the term and then compare the two.

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Betts, *The New Program of Religious Education.*
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Flexner, *A Modern College and a Modern School*, pages 89–142.

PART ONE

HISTORICAL BACKGROUND

CHAPTER II

THE RELIGIOUS ELEMENT IN EARLY AMERICAN EDUCATION

MODERN education is the child of the church. By a process of gradual but unbroken evolution the schools of to-day have come down from systems of instruction dating back to the early Christian centuries. The primitive church depended primarily upon the teacher to win converts to the new faith and ground them in its doctrines once they had espoused Christianity. In the time of Charlemagne the people were urged to "apply yourselves with perseverance so that you may be able to penetrate with greater ease and certainty the mysteries of the Holy Scriptures."

EDUCATION MADE TO SERVE THE PURPOSES OF RELIGION

Comenius, one of the greatest educational reformers of all times, was so strongly influenced by the religious motive that he desired even the bodily activities of children, such as the movements of their eyes, their hands, and their feet, to show forth reverence and admiration for the invisible God. To him the Holy Scripture must be the Alpha and Omega of all instruction, the controlling center of the whole school program. John Locke, whose essays upon education are still of interest, insisted that heaven is our "great interest and business," and that preparation for happi-

ness in the other world should be the greatest spur to effort in this.

Luther and his followers, turning from the church as the supreme authority in matters of salvation, exalted the Bible as the infallible guide. Furthermore, each person must be able to read the Scriptures for himself, for none might come between any individual and his Maker, and one who is to be guided by the Bible must be able to read it. Carried to its logical outcome, this meant, of course, universal education for the purposes of religion.

Early American education governed by the religious motive. America was founded chiefly by those of the Protestant faith who had come to the new continent to secure the religious or political freedom denied them at home. Thus came the Puritans of New England, the French Huguenots of the Carolinas, the Dutch adherents of Calvin who settled in New York, the Quakers who founded Philadelphia, and German Lutherans and other sects who established themselves in Pennsylvania. All these different communions were strong believers in education as the handmaid of religion. Naturally, with their diverse social, political and educational backgrounds these various groups did not agree altogether on the policies that should govern their social institutions in the new land. Hence they developed their schools along divergent lines. The compulsory maintenance, public controlled type of New-England school foreshadowed our present-day public-school system. The parochial schools of New York, Pennsylvania, and Maryland served as the prototypes of the later parochial system of the Lutherans and the Catholics. The private schools and home tutorial method of Virginia and

other Southern colonies were the forerunners of the more or less exclusive and aristocratic private schools of to-day.

Colonial life organized about religion. Whatever the type of these schools, however, or wherever they were located, they all agreed in one thing—they were fundamentally dominated by the religious motive. This was true because life itself was organized about religion and the church. We of to-day live in an atmosphere strongly redolent of science, of industry, and of commerce. Religion is, for the greater part of our people at least, more or less incidental as an object of thought and interest—a topic for Sundays and special occasions. Not so with our colonial ancestors, who lived, moved, and had their being in an atmosphere impregnated to the saturation point with religion. To them life revolved about the Word of God as its center. The Bible was not only read daily but was freely consulted to settle problems of business, matters of personal concern, or policies of statecraft. It was used almost as often in the courtroom as in the pulpit. Somewhat as is the case in India to-day, no phase of interest or concern lay outside the realm of the religious aspect of experience.

To the Puritans the "chief end of man" was very literally "to glorify God," and piety was in very truth the *summum bonum*. In the early colonial constitutions government even was made subservient to the church. In 1638 the several settlements joined in "one Publike State or Commonwealth" to effect a "Combination and Conferation together, to mayntayne and presearve the liberty and the purity of the Gospell of our Lord Jesus which we now professe, as also the disciplyne of the churches which, according

to the truth of said gospell, is now practiced amongst us."[1]

The Scriptures constituted the infallible platform of politics. Swearing and other forms of vice were prohibited and penalized, not as things in themselves intrinsically base and socially undesirable, but to avoid the displeasure and consequent punishment of an offended Deity.[2] Fires and floods and failures of crops were inflicted on those who had transgressed the code of a sovereign God, as by performing labor on the Sabbath day or by remaining away from church. Laws were formulated and court decisions made after a search in the Scriptures for commands or precedents. In short, nothing was done that was done, either in a public way or in private life and conduct (unless by the occasional unregenerate), except with a conscious and purposed view to divine sanction and approval.

Speaking of the essential unity of the concepts of religion and education in the minds of the colonists, Horace Mann describes this early period as a time "when a few scattered settlements lay almost buried in the depths of the forest, when the fierce eye of the savage was nightly seen, when they stinted themselves on a scanty pittance—and amid all their perils two divine ideas filled their hearts: their duty to God and to posterity. For the one they built the church, for the other they opened the school."

The Massachusetts law of 1647 gave schools and education an important place. The preamble clearly subordinates education to religious ends when it says: "It being one chief project of that old deluder Satan to keep men from the knowledge of the Scriptures,

[1] Connecticut Records, i, 20.
[2] Eggleston, *Transit of Civilization*, chap. iv.

as in former times by keeping them in an unknown tongue, so in these latter times by persuading from the use of tongues; therefore, be it ordained . . . "— and the provision for setting up schools follows. Connecticut and other New England colonies, actuated by like motives, soon set up schools of similar type and purpose. A Dutch farmer of Pennsylvania expressed the thought of many of his neighbors when he said, "The Bible and figgers is all the eddication I want my boy to have." Education as a means of achieving spiritual welfare was a controlling purpose throughout the colonies, whether in New England on the north, the middle colonies, or the settlements of the south. The concept of education for the sake of culture, or education as an instrument of efficiency in vocation had not yet arisen.

Religious qualifications and services demanded of teachers. Naturally, in such an educational system there was a close, if, indeed, not an organic, coordination between the school and the church. During the earlier part, at least, of the colonial period the teacher stood next in importance religiously and ethically to the minister. In more than one New England school the teacher was required to conduct certain of the ceremonial services of the church, to lead the Sunday choir, to ring the bell for public worship, and, in general, to act as a kind of assistant or supplement to the minister. Here is a list of the duties generally expected of the New England master:[3]

To act as messenger of the Court.
To serve legal summonses.
To conduct certain services of the church.

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[3] Boone, *Education in the United States*, p. 12.

To lead the choir on Sunday.
To ring the bell for public worship.
To dig the graves in the church yard.
To take charge of the school.
To perform other occasional duties.

In the New York colony teachers were sometimes directed to have as many as four prayers daily from the catechism by the school, and to teach the common prayers and catechisms twice a week, as well as to have all the children well prepared for Sunday lessons in the church. The directions given to the teacher, the clauses in his contract, and the admonitions offered him by the school boards and ministers relate almost exclusively to religion and hardly at all to education in the modern sense. One of the teacher's chief functions was to quiz the children on the sermon of the preceding Sunday, requiring them to remember text, topic, and outstanding sections of the discourse.

Rules laid down to govern the teacher of the Free Town School of Dorchester (1645) stipulated: "Every day of the week at two of the clock in the afternoon he shall catechize his schools in the principles of Christian Religion in some catechism which the Warden shall provide." Also it was advised, "And because all man's endeavors without the blessing of God must needs be fruitless and unsuccessful, therefore it is to be a chief part of the school master's religious care to commend his scholars and his labors amongst them unto God by prayer morning and evening, taking care that his scholars do reverently attend during the same."[4]

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[4] Barnard, *The American Journal*, vol. xxvii, p. 107.

Famous among the early teachers was Ezekiel Cheever, of Boston, who lived during practically the whole of the seventeenth century, and who was revered not less for his power of leadership over the young than for his learning. Phillips Brooks called him "the typical man, the man of power, the man of faith, the man of duty, the man of God."[5] Though the quality of teachers in the public schools had deteriorated before the close of the colonial period, the earlier generations of them did much to build strong the foundations of church and state.

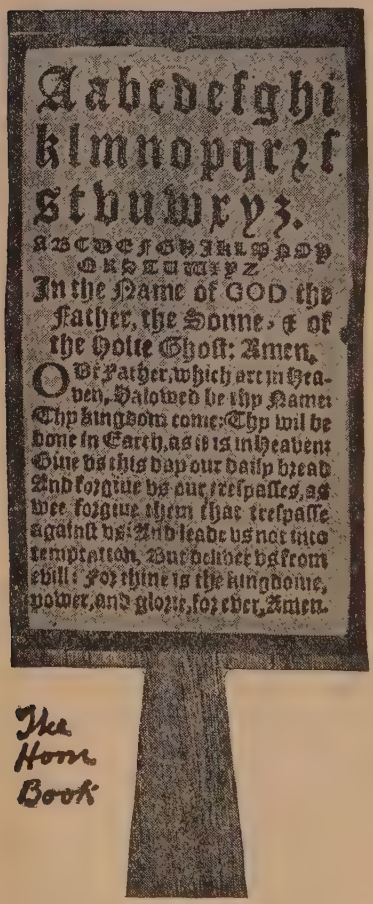
Religious and Ecclesiastical Background of the Curriculum

One of the chief evidences of the religious aim of the early American education is seen in the nature of the curriculum—if that is not too pretentious a term to apply to the narrow range of materials then taught. Quite naturally the colonists turned for subject matter for the training of their children to the things they themselves had studied and learned. And all educated persons of that day were steeped in the Scriptures. From the days of their infancy those who came from Protestant Europe had had in their hands the psalter. They had read it, committed it to memory, repeated it as ritual in their churches, sung it. But this was also the day of doctrines. Church councils had set forth their decrees, heresies had been hunted down and punished by rack and fire, catechisms had been promulgated. Expanding from this basis there had been added to the Credo the Paternoster, the Ten Commandments and other selected sections

[5] Oration on Cheever, p. 28.

of the Bible. And all this was taken with solemn and dreadful earnestness.

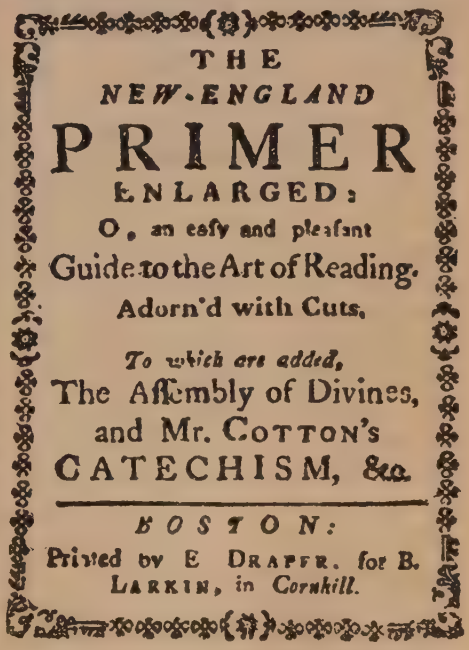
The Horn Book. Earliest in time among textbooks, if not first in importance at one stage in American education, was the *Horn Book*, originally imported from England and later reprinted in many editions in this country. Strictly speaking the *Horn Book* was not a book at all. It consisted, during the greater part of its reign, of one pitiful sheet of paper attached to a thin board shaped like a paddle (and often used as one!). The page was covered over with a thin sheet of horn to protect the precious print, hence the name.


Aabcdefghi
klmnopqrſ
ſtuwxyz.
In the Name of GOD the
Father, the Sonne, & of
the Holie Ghoſt: Amen.
Our Father, which art in Hea-
ven, Hallowed be thy Name:
Thy kingdom come: Thy will be
done in Earth, as it is in Heaven:
Give us this day our daily bread.
And forgive us our treſpaſſes, as
wee forgive them that treſpaſſe
againſt us: And leade us not into
temptation, But deliver us from
evill: For thine is the kingdome,
power, and glorie, for ever, Amen.
The Horn Book

Although there were various "editions" of the *Horn Book* there was little room for variation in the meager materials crowded on the single sheet. Typical of them all was the following: The letters of the alphabet, both great and small: the Lord's Prayer; the Creed; the apostolic benediction. Once the child

had this start in his reading he was advanced into the psalm book, the catechism, or the Bible. It was from this instrument of education that Shakespeare is believed to have learned to read and that Franklin first lisped his letters. Add to this a little instruction in numbers and the beginnings of skill in writing and the scope of education is complete for the masses during the first century or more of our history.

The New England Primer. Toward the latter part of the seventeenth century the *Horn Book* was supplemented and finally supplanted by *The New England Primer*, a volume which was printed time after time in various editions for nearly two centuries, and which finally reached a total sale of over three millions. Aside from the Bible *The New England Primer* constituted practically the entire source of reading material for the pupils of the schools for approximately a century. It was constructed along the same religious lines as the *Horn Book:* even the alphabet was taught in moral or religious couplets, as:


THE
NEW-ENGLAND
PRIMER
ENLARGED:
O, an easy and pleasant
Guide to the Art of Reading.
Adorn'd with Cuts.
To which are added,
The Assembly of Divines,
and Mr. COTTON's
CATECHISM, &c.
BOSTON:
Printed by E. DRAPER, for B.
LARKIN, in Cornhill.

In Adam's Fall
We sinned all.

As runs the Glass,
Man's life doth pass.

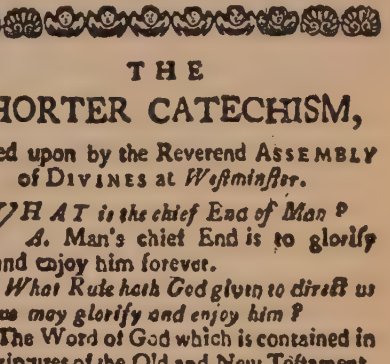
My Book and Heart
Shall never part.

Zaccheus he
Did climb the Tree
His Lord to see.

Following the alphabet lessons were pious sentiments which the children were required to read and learn, as for example: "A wise Son maketh a glad father, but a foolish Son is the heaviness of his Mother." "Keep thy Heart with all Diligence, for out of it are the Issues of life." "Remember thy Creator in the Days of thy Youth." Then came the Lord's Prayer and the Creed, followed by the Ten Commandments. After additional moral verses, the child came to the picture of the burning at the stake of Mr. John Rogers, "Minister of the Gospel in *London*, the first Martyr in Queen *Mary's* Reign, who was burned at *Smithfield*, *February* the fourteenth, 1554. His Wife with nine small Children & one at her Breast, following him to the Stake, with which sorrowful Sight he was not in the least daunted, but with wonderful Patience died courageously for the Gospel of JESUS CHRIST." The letter which Rogers wrote just before his execution consists of advice, exhortation, and instruction given to his children.

After this rather doleful selection came the Shorter Catechism, which the children learned to read and

committed to memory, being examined upon it by their teacher and often by the minister on his visits to the school. The Shorter Catechism, which constituted the backbone of *The New England Primer*, consisted of one hundred and seven questions and answers which children were expected to memorize, and in which they were drilled constantly in both church and school, and often at home. So important was this catechism material thought that not only did the children learn it but the ministers preached it, the parents talked it, and the largest book printed in New England previous to the nineteenth century consisted of a volume of fifty expository lectures explaining the Assembly of Divines' Shorter Catechism as contained in the *Primer*. Following the catechism and concluding the volume in most editions, was a dialogue in verse between Christ, Youth, and the Devil, in which moral and religious sentiments, of course, abound.



THE

SHORTER CATECHISM,

Agreed upon by the Reverend ASSEMBLY of DIVINES at *Weſtminſter*.

Q. *WHAT is the chief End of Man?*

A. Man's chief End is to glorify God and enjoy him forever.

Q. *What Rule hath God given to direct us how we may glorify and enjoy him?*

A. The Word of God which is contained in the Scriptures of the Old and New Teſtament, is the only rule to direct us how we may glorify and enjoy Him.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what Man is to believe concerning God, and what Duty God requires of Man.

Q. *What is God?*

A. God is a Spirit, Infinite, Eternal and Unchangeable, in his Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth.

From this brief description it is seen that the prin-

cipal content of *The New England Primer* was of distinctly religious nature. Its materials were nearly fifty per cent biblical, and most of the remainder dealt with moral virtues backed up by religious considerations. The elementary school of that day had, therefore, as thoroughly religious a curriculum, such as it was, as that which is offered our Sunday schools of the present day. We are told that nearly up to the nineteenth century

> "On Saturdays forth came, yellow and dim
> New England's Primer; and the scholars all
> Lord's Prayer recite, commandments, cradle-hymn,
> And fatal consequences of Adam's fall."

Later colonial textbooks for the elementary school. Even when *The New England Primer* began to lose its sway the textbooks that supplanted it differed more in form than in content. All the earlier textbooks were characterized by their featuring of moral and religious materials. A fair sample of the elementary texts of the latter half of the eighteenth century is *The Youth's Instructor*, printed in Boston in 1757. Typical of its contents is the following inquiry and its answer: "Lord, what is man? Originally dust, engendered in sin, brought forth with sorrow, helpless in his infancy, extravagantly wild in his youth, mad in his manhood, decrepit in his age. His first voice moves pity; his last commands grief."

When during this period school texts began to appear containing a mixture of arithmetic, grammar, and spelling, the moral and religious element still maintained its position. Before the end of the century the spelling book had largely become the child's introduction to reading, but up to the beginning of

the national period scriptural and moral sentiments kept first place. For example, Benezet's spelling book consisted of twenty pages (12 per cent) spelling and one hundred and forty-eight pages (88 per cent) biblical and moral teaching. Famous old Dilworth's *A Guide to the English Tongue* was a similar jumble. It was not until Noah Webster came along with the successive editions of his famous blue-backed *Spelling Book* (which was at first, however, mostly an enlargement of *The New England Primer*) that the school children escaped from the biblical, moral, and ecclesiastical as the preponderant element in their literary beginnings.

Religious objectives in secondary schools. Though of necessity the secondary schools possessed a somewhat wider curriculum than the elementary schools, here also the religious factor was strongly in evidence. Along with the ancient languages were taught the Scriptures, the catechism, and various moral sentiments. It was said of Ezekiel Cheever, already mentioned as a celebrated schoolmaster, "He so constantly prayed with us every day and catechized us every week, and let fall such holy counsels upon us; he took so many occasions to make speeches unto us that should make us afraid of sin and of incurring the fearful judgments of God by sin, that I do propose him for imitation."

The goals of higher education. All colonial elementary education pointed toward the college, and the chief business of the college was that of "saving souls." The general court of Massachusetts in 1642 passed an act relating to Harvard the specified intent of which was "to further the college in piety, morality, and learning." Nearly half of the Harvard graduates

for the first two centuries were clergymen. In the early regulations for Harvard was a provision that on Thursday Hebrew Grammar, Bible Practice, the Eastern Tongues, Ezra and the Book of Daniel and the New Testament should constitute the major part of the work required of students. On Saturday studies in Divinity and the Catechism were featured. In addition to this there were prayers every morning which all students were required to attend. The Laws of Harvard College for the year 1642 contained nineteen rules, fourteen of which bore upon questions of religion and conduct, impressing upon the young student that "the main end of his life and studies is to know God and Jesus Christ." They were advised or commanded to read the Scriptures twice daily and to keep away from men of ungirt and dissolute life. They were also required to repeat the sermons whenever called to do so in the Hall. The college degree was to be given when the student was able to read the original of the Old and New Testaments into the Latin tongue and resolve them originally.[6]

Yale, Princeton, and William and Mary, the other colleges of the earlier period, differed from Harvard only in detail, and not in spirit or in aim. The curriculum of all the institutions was planned to carry out the fundamental purpose of the college, which was to prepare a ministry for the church, and advance the cause of religion among its constituency.

Religious instruction in the colonial home. Nor, in thinking of early American education, must we forget the home, which played at that time a relatively much larger part in the education of children than at present. The custom prevailed in parts of

[6] See Meriwether, *Colonial Curriculum*, p. 53.

New England of demanding that the parents teach their children their letters, and at least the beginnings of reading and number before they were admitted to the school. But perhaps even more important was the obligation pressed upon the home by the church and freely accepted by it of teaching the children religion. *The New England Primer* was almost as much a part of the equipment of the Puritan home as was the Bible itself, and children were regularly drilled in its lessons. The catechism was recited, Bible passages read, and family worship practiced in every home that acknowledged the claims of religion upon it.

The Secularization of Education

Such, then, in briefest sketch is the place occupied by religion in the education of children during the first one hundred and fifty or two hundred years of American life. It was a constant and integral part in the training of practically every child in the schools and of all who belonged to churchgoing homes. Following the War of the Revolution, however, came a distinct change. There had already been during the latter half of the eighteenth century a distinct lowering of interest in religion in America in common with the countries of Europe. Added to this was the rise of the new nation and the growing sense of political and social solidarity. Out of these influences came the demand that the state should take over the management of education. Gradually, step by step, the control of the church gave way to the control of the state. The schools were put on a strictly taxation basis, and teachers were examined and certificated by public authority. Through the work of Horace Mann

in Massachusetts a system of common schools was devised which finally spread throughout the country.

Religion no longer a function of the school. Naturally, this movement was accompanied by profound changes in the curriculum. With the recollection fresh in mind of the persecutions long endured in the name of religion, and of the oppressions often forced on unwilling peoples by a church which exercised political as well as spiritual authority, the founders of our government once for all divorced the church and the state. In this separation religion was conceived wholly as a function of the church and the home. The state, having guaranteed complete religious liberty to all, called its responsibility ended. Religion was definitely dropped from the public-school curriculum. The schools were completely "secularized." True, in many of the States it was permitted that the Bible might be read aloud daily by the teacher, but the principle obtained that not only might no sectarian religious instruction be given in the schools, but that no part of the State fund for education might be used for the teaching of religion; religion could have no part in the State's program of study and teaching. In the Puritan stronghold of Massachusetts it was complained by the beginning of the nineteenth century that "the reading of Scripture in schools is either wholly neglected or reduced to an inferior and disgusting part of puerile duty."[7]

Loss of religious influence of the home. Parallel with the movement that secularized public education came corresponding changes in the home. As civilization grew more complex and interests multiplied, religion came to play a less prominent part in the

[7] Pray, *History of Sunday Schools*, p. 198.

thought and life of the people. Education became universal, social institutions developed, the minister no longer stood at the head of his community in learning. And the church, relatively if not actually, lost influence and leadership. Inevitably the home was permeated and its attitude modified by these changes. Added to this was the fact that the public school was developing with rapid strides in efficiency and in its hold upon the people. It now stood ready to take over many of the offices that the home had formerly performed for the children. It took them at the age of four or five years. It taught them to play, to read, to sing, to cook and sew and carpenter. Besides teaching them the ordinary phases of learning it looked after their health, and even served them lunches as a part of the day's program. And the home, increasingly concerned with other interests and busied with other affairs, gladly turned the children over to the State for this collective care and oversight. Perhaps unconsciously, but none the less surely, this same policy of *laissez faire* in the home has carried over to religion; if the school is to relieve the home of the care for the child's educational, recreational, and social oversight, why should not the church relieve it of the care for his spiritual oversight? So the family altar has become a tradition, the Bible is supplanted by the magazine and the storybook, religion as a topic for conversation is unfamiliar. Religious instruction has disappeared from the home almost as completely as from the school.

With the elimination of the religious element from the schools and homes we have come dangerously near to eliminating it from the lives of the young, and so from the structure of society.

Questions for Study and Discussion

1. Prove or disprove the opening sentence of the chapter, seeking authorities outside the text.
2. By reference to a life of Comenius be prepared to explain his position on the relation of education to religion.
3. Discuss the influence of Luther's position in promoting general education.
4. To what extent do the ruling social aims and point of view of any age determine the educational practice of the period? Should education *reflect* the social philosophy of the age or *create* it?
5. Contrast the Puritan outlook upon life with the present outlook, noting both gains and losses.
6. Refer to textbooks in the history of education and trace the process of secularization that took place in American public education. Estimate the gains and the losses.
7. Do you believe that religion should be taught in the public schools of the present? Are the Catholics justified in promoting an extensive system of parochial schools paralleling the public schools?
8. Compare the emphasis given religion in the total experience of a child in colonial days and at the present: social atmosphere, church, school, home, reading, etc.
9. Compare student life and the religious environment at early Harvard or Yale with a modern college or university.
10. What effect do you think the reduced emphasis on religion in modern life has had on national character?
11. It may be said that the amount of time and emphasis to be given to any subject in the child's education should be decided on the basis of two principles:
    (1) The importance of that subject to the individual and society; and
    (2) The scope or amount of material to be covered in the subject.

    From this point of view how much time do you think

religion should have per week, (1) during the elementary school period; (2) during the high-school period?

12. The average for Sunday-school attendance in the United States is approximately 50 per cent of enrollment; the child comes every other Sunday. The recitation period is usually from twenty to thirty minutes. Compare the time given to religion in the eight years of the elementary school period with that given to arithmetic. Does the teaching in religion average as good as that in arithmetic?

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CHAPTER III

THE SECULAR ELEMENT IN EARLY SUNDAY SCHOOLS

The first Sunday schools were not primarily schools of religion. They were not even schools of the church. Properly to understand these astonishing facts and their implications for our problem will require a brief account of the origin of the Sunday school.

The Rise of the Sunday School

In the fact that the Sunday school arose just at the time when American schools were dropping religion from their curriculum some will see a coincidence and others the hand of Providence. None can doubt, however, the great influence that this fact has had on the history of the Protestant Church in the United States. It or any church that does not hold and train its young is doomed to extinction, for no program that is based primarily on the reclamation or winning of adults can permanently succeed. And, with all its weaknesses and limitations, with all the blindness and worse that have gone into the shaping of its policies, the Sunday school has probably been the most fundamentally significant and successful of the church's enterprises for the last one hundred years. Says Trumbull, "America has been practically saved to Christianity and the religion of the Bible by the Sunday school."

Credit for originating the modern Sunday school has been claimed for various individuals, churches, and religious bodies. Its prototype was found in the Jewish synagogue and in the earlier Christian schools. Zinzendorf in Germany and Wesley in England preached and taught directly to the children, gathering them in occasional assemblages, but not forming organized classes or schools. Sporadic Sunday classes for the instruction or the catechizing of children were held in churches here and there in various places in Christendom long before the modern Sunday school originated in the sense of an organization with a continuous history to the present time.[1] While the germ of the Sunday school was undoubtedly to be found in such instances, yet either the times were not favorable for its growth or the germ itself did not possess sufficient vitality, and nothing came of it. Not until Robert Raikes, in Gloucester, England, in 1780, opened a school in a private house for Sunday instruction of poor children in reading and in the elements of religion was the Sunday school actually under way.

Social and moral conditions. England at this time was in an unhappy condition. Morals and religion were at the lowest ebb. There was no national system of education, and relatively few attended the elementary schools conducted by philanthropy or the church. Illiteracy was the rule rather than the exception among the masses. Ignorance was widely prevalent even in the church, many of the clergy being so unlettered as to be barely able to read. Vice flourished unashamed and unrebuked. Poverty was so common

[1] See Trumbull, *Yale Lectures on the Sunday School*, p. 111. Also, Sampey, *The International Lesson System*, p. 15.

as to pass almost unnoticed, and the specter of starvation stalked a considerable proportion of the population.

It was in such conditions as these that the early Sunday school had its setting. Robert Raikes, an editor and publisher, turned philanthropist. Having had his attention called, through the relations of his business, to the deplorable condition of prisoners in the jails, he sought to bring to the unhappy victims some relief. In the course of his investigations he discovered that poverty and ignorance were twin causes of many of the delinquencies, and that idleness was usually their concomitant. First he tried to reform the adult prisoners by instruction in the fundamentals of morality during the time of their restraint; but their systems of habits were too well grounded and he failed. Then in a moment of inspiration there came to him the idea of attacking the problem through the children. Their minds were yet open, their systems of habits yet plastic, their characters unformed.

Raikes seeks reform through training of childhood. Raikes went into the slums of his home town and observed the children on the streets, "filthy, degraded, with the pitiable slum-born look written all over their faces . . . spending their Sundays in sports and drinking, with lewd and brutal songs." He determined to make the experiment of giving these children instruction in at least the rudiments of decency, literacy, and morality. But Gloucester was the center of the pin industry and there were no child-labor laws and no public sentiment against the economic exploitation of childhood. Hence the children worked all the week. There was only Sunday left, therefore the school must be on Sunday. So the Sunday school came into being.

From no point of view could it be said that the group of boys first gathered in from "Sooty Alley" were promising material socially, educationally, or morally. They came from the lowest strata of society in an age and in a country where society was thoroughly stratified. Almost none of them could read or write. They were ill fed, ill-kempt, profane, and immoral. It has been said that some were herded into the school with a chain and block of wood attached to their ankles. Discipline was maintained with the rod. The school was held, not in a church, but in the kitchen of a humble home hired for the purpose. The teachers were paid a shilling a day for their services by Raikes out of his own pocket. The public laughed at Raikes' "Ragged Regiment" as it marched to the Sunday school or to the services in the church.

Raikes' "pauper school" in a measure succeeded. It took wretched and forlorn children in off the streets. It cleaned them up in body and dress, by insisting that the dirty and ragged must wash and mend before they might enter, or at least before they might remain. It gave clothing to such as could not provide for themselves. It stopped profanity and lewd speech, at least for the duration of the school sessions, which extended from nine in the morning to five in the afternoon with one hour off for lunch at noon and another interval out to attend the afternoon church service.

Factors Influencing the Curriculum of the Early English Sunday School

The curriculum, if by courtesy it may be so called, of these first Sunday schools was not what we of to-day would call a religious curriculum. To have made it so would hardly have been possible no matter what

the ideals of the founders. For, it is to be remembered, practically all of the children attending the early English Sunday schools were totally illiterate. Their forebears had in most instances been illiterate for generations, and they expected their children—if, indeed, they thought anything about it—to continue so. If, then, these children were to be able to read the Bible for themselves, if they were to escape the thrall of dire ignorance, they must first of all be taught to read; just as is the case on certain missionary fields to-day, their illiteracy must be cured before their spiritual enlightenment could go very far. And in the meantime both their morals and their manners needed looking after.

It is true that religion was not altogether left out of even the very first Sunday schools. But plainly it was introduced as a part of the general humanitarian plan of the schools rather than as an end in itself. It was a good thing to teach these poor children the catechism as a part of their enlightenment, for enlightened people knew the catechism. It was a good thing to take them to church for an hour of a Sunday afternoon, for that was the way culture and better morals lay. It was a good thing to teach them to read the Bible, for what better reading than the Bible on which to exercise their new found ability to read![2]

Why religion occupied a secondary place. When two important considerations are taken into account they make this point of view of the first Sunday schools easier to comprehend. First of all, amazing as it may seem to-day, the church was at the beginning almost a unit against the Sunday school. What right had laymen, unapproved and unordained by the church,

[2] See Rice, *The Sunday School Movement*, p. 19.

to desecrate the Sabbath day by bringing together the young rabble of the street to instruct them?—especially when it was not yet clear that it was safe to educate the "masses"! What right had laymen under any conditions to presume publicly to teach religion? This was a function reserved to the clergy and to the parents in the sacred precincts of the home! And, above all, what right had these misguided philanthropists to expect to bring such an unhallowed enterprise as the teaching of children into the house of God, holy as it was and set apart for worship? So the Church of England thundered against the Sunday school. It condemned it as impudent and irreligious. Represented by no less person than the Archbishop of Canterbury, it summoned a meeting of the bishops to take measures against the spread of the Sunday school. That the new sect, the Methodists, seemed to favor the Sunday school did not improve its standing in the estimation of the distinguished and formal churchmen of the day. So bitter was the opposition of the church that a generation elapsed before adults were admitted to its classes.[3] And even to-day the taint of its lowly beginnings has not been wholly lost by the English Sunday school.

A second reason why the Sunday school did not turn at once to religion as its primary function was that religion, and especially the current religion of that day, on the one hand severely formal and on the other conceived solely as a means of attaining heaven, was not looked upon as a vital factor in morality and social uplift. It was all right in its way no doubt, and a good enough thing to encourage, but as to promoting it as the motivating force for clean morals

[3] See Power, *Rise and Progress of Sunday Schools*, p. 196.

and better living, that was another thing. That religion could be made effective as a rule of life was not to be too readily assumed. Hence the first philanthropic experimenters with the Sunday school, frowned upon by the church and none too sure themselves of the reconstructing power of religion as applied to the individual and society, went as directly and practically as they could to the attainment of what were to them the most immediate ends. They sought to cure ignorance through removing illiteracy; to teach the fundamental virtues of honesty, truthfulness, and decent speech, and to increase self-respect and ambition by helping toward cleanliness and neatness of person. This is to say that the Sunday school at the beginning sought primarily to do for the child what the public school of civilized nations now freely offers him, and only secondarily taught him religion.

The day of the spelling book. Hence it was that the spelling book from which the children of that day commonly learned to read was the foundation text of the first English Sunday schools. The report of the Sunday School Society in 1795 showed the following distribution of lesson materials in England up to that time: Spelling books, 91,915; Testaments, 24,232; Bibles, 5,360—the spelling books outranking Testaments and Bibles by more than three to one. For the next ten years the proportions held approximately the same; Spelling books, 219,416; Testaments, 50,126; Bibles, 7,213. Green, the historian, says that the Sunday schools were the beginning of popular education in England, though a state system of elementary education was not instituted until 1870.

Thus for the first generation of their history in the land of their origin the Sunday schools possessed

a curriculum that was hardly more than incidentally religious. Gradually, however, the opposition of the church to the Sunday school broke down and Societies and Unions were organized for its promotion. With this change came the broadening of the social appeal of the Sunday school, so that it came to attract many who were reasonably well grounded in the fundamentals of education and who therefore demanded a curriculum distinctively religious in nature. From being a philanthropic institution wholly independent of the ecclesiastical organization and with an aim only broadly humanitarian, it soon came to be an organization of the church whose aim was primarily religious. Its spread throughout England and, indeed, in other Protestant countries of Europe was rapid.

The Sunday School in America

In common with the rest of the civilized world America had felt the effects of the mental and spiritual decadence of the eighteenth century. Popular education, already on the decline before the War of the Revolution, still further deteriorated after its close. Many schools were closed and others were in session but for a few months in the year. Teachers were ill prepared and worse paid, and teaching stood at the foot of the vocational scale. Illiteracy, while not so general as in England, was all too common. Morality was at low ebb and the church had lost much of its former prestige. In such an unfavorable soil the seeds of the American Sunday school were planted.

As might be expected, the freer social and religious atmosphere of America made possible its establishment here with less of opposition than was met with

in England. There are many claimants for the honor of introducing the American Sunday school.[4] The Methodists recognized it officially in 1790, yet did little or nothing with it until considerably later. In 1791 the "First Day or Sunday School Society" was founded in Philadelphia. Schools were started in Boston and New York at about this time. The movement spread rather rapidly, and by the year 1800 sporadic Sunday schools had sprung up in many places, particularly through the Eastern States, though mostly without direct church stimulus or control.

Not primarily schools of religion. The influence of the English movement is seen in the fact that the first organized Sunday school effort in America copied two of the English ideas, namely, that its schools should be primarily for the children of indigent parents; and, second, that they should first of all be taught the elements of reading, and morals and manners. It is to be recognized, however, that the distinctively religious aim was from the first more prominent in the American than in the English Sunday school; and that it more quickly became the ruling motive as the movement grew. The preamble to the constitution of the Philadelphia Sunday School Society states the aims of the Sunday schools to be organized under it as follows:

Whereas, the good education of youth is of the first importance to society, and numbers of children, *the offspring of indigent parents*,[5] have not proper opportunities of instruction previous to their being apprenticed to trades; and whereas, among the youth of every large city, various in-

[4] See Trumbull, *Yale Lectures on the Sunday School*, p. 122. Also, Rice, *The Sunday School Movement*, p. 42.

[5] Italics ours.

stances occur of the first day of the week, called Sunday—a day which ought to be devoted to religious improvement—being employed to the worst of purposes, the depravity of morals and manners: It is therefore the opinion of sundry persons that the establishment of First day or Sunday schools in this city would be of essential advantage to the rising generation.

Two years after the organization of the Philadelphia Sunday School Society it defined the curriculum by voting that the instruction given in the school "should be confined to reading and writing from the Bible; but for such scholars as had not learned to read, spelling books and primers might be used." There is evidence that in the original thoughts of the founders, the Sunday school was to be religious only in the fact that the materials used for practice in reading and writing were to be biblical. Pray says, "It was understood that oral religious instruction was denied to the scholars; and no other good seems to have been contemplated than improvement in the common rudiments of reading and writing, and decency in behavior."[6] The explicit teaching of religion by laymen was a new idea and it was not accepted all at once. That this point of view did not long obtain, however, is seen by the fact that the Society appointed a special committee to see that moral and religious teaching should receive attention at every session of the school.[7] How strange would seem such a provision to-day! The fact that teachers were specially commissioned to see that their pupils went to the preaching service of the church probably indicates that this feature

[6] *History of Sunday Schools*, p. 206.

[7] Rice, *The Sunday School Movement*, p. 56.

of the church's activities was chiefly depended upon to make the definite religious impression desired.

The church's indifference and hostility. Rightly to understand and evaluate this early phase of the Sunday-school movement in the United States, we must keep in mind that here, as in England, the Sunday school is not the child of the church, but at best its foster child. The movement came from church people, it is true, but not from the ecclesiastical organization. It was first introduced by Christian laymen without any direct help from the church, often with express opposition. Trumbull tells of a Connecticut divine who, on passing a church where children were gathered for Sunday instruction, shook his ivory-headed cane at the offenders and their teacher, exclaiming, "You imps of Satan, doing the devil's work!" It is recorded that one Southern pastor was ducked under the town pump for teaching a class of Negroes in his church on a Sunday afternoon. When an enthusiast for the Sunday school, having observed its beneficent work in Philadelphia, sought in a public meeting of ministers and laymen to obtain support for the movement in New York he was met with such objections as these:[8] Such work would profane the Sabbath; it would infringe on parental prerogative; it would interfere with the rights of clergymen to catechize the children; the whole scheme was impracticable; it would bring too much lay influence into work that by nature was strictly ecclesiastical and clerical.

While individual churches here and there were from the beginning friendly to the Sunday-school

[8] Rice, *The Sunday School Movement*, p. 56.

movement, such was not the rule. In many places throughout the United States the churches would not at first allow the Sunday schools in their buildings. And the first *organized* support of the Sunday school came, not from the church itself, but from Sunday-school "Unions" promoted by interested individuals from all the churches.

Thus once more, as so often in the history of social institutions, we have an illustration of the fact that reforms and new movements usually originate outside the group officially in control of the organization and are forced upon them by public demand after the validity and success of the movement have been demonstrated under volunteer and unofficial leadership. Only after the Sunday school had proved its value under the management of outside agencies did it receive ecclesiastical sanction and adoption into the church as one of its enterprises.

The Sunday school becomes a school of religion. Inevitably the aims and point of view of its founders and promoters were reflected in its curriculum. Because illiteracy was much less prevalent in the United States than in England, and because the public schools here were much more efficient than the English system, there was less necessity for teaching the fundamentals of general education in the Sunday schools of this country and consequently they were more easily turned in the distinctively religious direction. Yet spelling books, primers, and simple reading cards made up of moral and biblical sentiments did occupy a place of considerable importance in many Sunday schools for two or three decades. Even after a full generation had passed the spelling book was commonly found in many of the schools, and the class

period was primarily an occasion for teaching illiterate children to read.

But the change was coming. The church was awakening to the possibilities inherent in the Sunday school. During the second and third decades of the nineteenth century the Sunday school in the United States became a school for *religious* instruction.

Questions for Study and Discussion

1. Discuss the validity of the statement that "the Sunday school has probably been the most fundamentally significant and successful of the church's enterprises for the last one hundred years."
2. Using the references cited or others available, give an account of early American attempts at founding Sunday schools. Were they primarily schools of religion?
3. Describe the objectives of the early Sunday schools in the United States. In how far do you think these objectives were copied from the English Sunday schools?
4. Do you think the modern Sunday school is guided by a consciously conceived aim? If so, can you define that aim?
5. Compare the prominence and influence of the laity in ecclesiastical affairs one or two centuries ago and now.
6. Why is it that reforms and new movements usually have to come from outside the official organization of any social institution? Give examples in connection with the state; the public school; the church.
7. Discover the facts referred to as "the mental and spiritual decadence of the eighteenth century." Can you assign a cause of the decadence?
8. Why did the Sunday school more quickly become a school of all the people here than in England?
9. Discuss the reasons that were advanced by opponents

of the early Sunday school for keeping it out of the churches.

10. Has the church yet fully adopted the Sunday school? Consider the source of its budget; housing; time given it by pastor, etc.

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CHAPTER IV

THE DOCTRINAL ELEMENT IN THE SUNDAY SCHOOL CURRICULUM

Two chief factors seem to have influenced the church of a century ago to adopt the Sunday school as one of its enterprises. *First*, the church became convinced of the inherent value of the Sunday school as a means of grounding its constituency in religious faith; and, *second*, it had become evident that the Sunday-school movement was destined to grow and succeed independently of the church as an organization if the church refused to recognize it. Naturally, the church preferred to guide and control the new institution rather than to have it as a competitor or even an independent supplement over which it possessed no authority.

When the Sunday school was taken over by the church and *institutionalized*, it quite inevitably became subject to the ideals of the parent institution. The effects of this change were seen most clearly in the development of the curriculum which, as previously suggested, now set up distinctively *religious* as against utilitarian aims.

Doctrine the Supreme Test in Religion

To be "religious" either in fact or in aim may, however, mean quite different things to different

persons or periods. To be religious in the eyes of the eighteenth-century church was preeminently, if not solely, *to be correct in doctrine.* Not the righteousness of one's life and conduct, nor the place of helpfulness and upbuilding one occupied among his fellows, nor the ideals one impressed upon his generation, but what one *believed*, was the final criterion of his spiritual standing and classification with the church. True, the church desired character and uprightness among its members, and approved acts of mercy and helpfulness done among the needy and oppressed; yet none of these "works" were allowed to weigh for a moment as against being right on such theological beliefs as original sin, justification, atoning grace, redemption, and other concepts of similar nature; nor, indeed, are they allowed in this day to weigh in the estimation of a considerable section of the church.

The battle of creeds. The Reformation, itself at root a battle of creeds, had opened the way to a century of wars over theological doctrines. Dogmatism flourished, authority thundered, councils issued decrees, the rack vied with fire in defending the "true faith" against heresy and error. This conflict absorbed the thought and interest of the leaders, and for the masses made religion primarily a matter of adherence to dogmatic statements of belief set forth by councils and assemblies. Heresy was the supreme sin, and salvation was made to depend on the turn of a phrase. The great desideratum was therefore to have the people taught the central truths of religion in authoritative form; that is, as interpreted by the theologians, who for the Protestant Church were no whit less intolerant than the priestly hierarchy was for the Catholic Church.

One of Luther's first acts was to supply a longer and a shorter catechism for his followers. By the middle of the sixteenth century Erasmus and Calvin had each prepared extensive catechisms, the latter of which especially was widely used and became one of the most influential expressions of dogmatic religion of that day. Various other writers quickly entered the field and added their contributions. The Church of England embodied its doctrines in an extensive catechism, which by ecclesiastical and royal authority was made the basis of religious instruction and the test of orthodoxy. About the middle of the seventeenth century the Presbyterian Church in England, through the agency of the Westminster Assembly of Divines, adopted both the shorter and the longer Westminster Catechisms, which were then presented to the House of Commons and duly approved and ordered printed for public use. These catechisms, based on Calvinistic theology but slightly modified, are still used for instruction in the Presbyterian Church. The Methodists followed with the Wesleyan catechisms, which with occasional revisions are still used as part of the doctrinal teaching of this church. Other communions made similar provision.

Doctrine embodied in catechisms. Thus during the seventeenth and eighteenth centuries there was a crystallizing of the doctrines that had been thrashed out as a result of the Reformation. These were made to take relatively permanent form in the catechisms approved and adopted by the various churches. So marked was this movement and the attitude of the church on the question that the seventeenth century has been called by Warneck "The Age of Orthodoxy."

The Sunday School Turns to the Catechism

It is not strange, then, that when the church awakened to the fact that it had the Sunday school on its hands it should have turned to the catechism. The catechetical method was confirmed by centuries of use and approval. It had been used by the early Christians and had no doubt served a good purpose in grounding illiterate adults in the fundamentals of Christian belief in a day when heresies abounded. The catechisms which sprang up after the Reformation contained, as we have seen, the essential doctrines upon which the church had put the stamp of its approval. They supplied a body of materials with which the church was thoroughly familiar and which it knew how to employ.

Not only had the catechetical method been employed by the early church fathers to teach their converts the tenets of the new religion, but the Catholic Church had faithfully made use of it during the intervening centuries, as it does to-day. Indeed, as Bishop Andrews, of the Church of England, tells us, the Catholics complained that "all the advantage which the Protestants have gotten of them [the Catholics] hath come by this exercise [the use of catechetical instruction]; and it is to be feared that if they ever get ground of us, it will be by their more exact and frequent use of catechising than ours."[1]

Catechetical method had educational sanction. Besides the influence of these historical antecedents in the church the catechetical method was largely in vogue in the public schools of the day when the

[1] *The Pattern of Catechetical Doctrine*, p. 8. Quoted by Trumbull, *Yale Lectures on the Sunday School*, p. 73.

Sunday school adopted it. Geography, language, and even arithmetic were taught by the stated question, followed by a stated answer, both being committed to memory by the pupil. One writer says, "The catechetical instruction is of very antique origin; to it have the teachers of Christianity in all ages had recourse, and it is well adapted to fix the principles of religion in the young and uneducated mind."[2]

Natural it was then that the theologians and the churches, accustomed as they were to the catechetical method from the earliest Christian times, should immediately turn to this form of instruction for the embodiment of their doctrines and the accepted method of teaching their adherents. Consciously or unconsciously it was assumed by those in authority that spiritual truth once lodged in the mind would under the grace of God surely accomplish its work and bring about the salvation of its possessor. At least it would save from heresy.

In the light of modern educational theory and practice it is hardly necessary to say that, in an age when the catechetical method completely dominated instruction, the day of the child had not yet arrived. It was not at that time realized, nor is it realized in many quarters to-day, that to store in the mind the verbal form of a great truth which is not grasped nor understood is far from equivalent to teaching that truth.

True, many of the catechists urged that parents and teachers, in addition to asking formal questions and receiving memorized answers, should also explain or bring out by supplemental questions the meaning back of the catechism text. Because of carelessness,

[2] Thomas Wood, *Catechism*, 15th Ed., London, 1824.

inefficiency, and ignorance this was seldom done, as it is seldom done to-day when the catechism is taught. The child was left, as he is often left to-day, to wrestle alone and unaided with great universals and concentrated generalizations in the field of religious thought and controversy, such as would test the keenest and most highly trained adult mind.

The catechetical method at its worst. In the hands of its inventors the catechetical method did not use set questions and answers only. Luther urged that the child must not only know what the answer to the question said, but also what it meant. Doctor Watts, arguing against the mere memorizing of the *Westminster Catechism*, expressed a fear "that the holy things of our religion have not only been made an aversion of children, but have been exposed to disreputation and contempt by teaching them such a number of strange phrases which they could not understand."[3] John Cotton, of colonial fame, thus expresses himself on the catechetical method: "The excellent and necessary use of catechising young men and novices . . . we willingly acknowledge; but little benefit have we seen reaped from set forms of questions and answers devised by one church and imposed by necessity on another."[4] To him catechetical teaching was not teaching the catechism.

It is to be feared that the early Sunday school used the catechetical method at its worst. For it not only taught set questions and answers without explanation or application, but it made the subject

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[3] Isaac Watts, *Works*, vol. iii, p. 214. Quoted by Trumbull, *Yale Lectures on the Sunday School*, p. 77.

[4] See article by Trumbull, "Catechisms of Old and New England," The Sunday School Times, September 8, 1883.

matter to consist chiefly of doctrinal materials. In spite of the Protestant contention that every person must be allowed to go directly to the Bible for himself, yet the church did not in the eighteenth century feel safe in trusting its people to study the Bible at first hand and determine its meanings. The Bible must be "interpreted"; orthodox theological doctrines must be made secure; the minimum essentials of salvation as seen by the theologians must be assured; the supremacy of ecclesiastical control over thought and belief must be maintained. In short, the catechism must be made the basis of instruction in the church's new enterprise, the Sunday school, as it had been the basis of *The New England Primer* in the schools and homes of New England.

Typical Catechisms of the Early Sunday School

However much the various catechisms used in the early Sunday schools and in the homes of that period might differ in text or form, they all agreed in this: Their chief and only purpose was to teach correct *doctrine* in easy form for memorization. This might be done in a "shorter" catechism or a "longer" catechism, but it must be done. These "principles of religion suited to the young mind" must be committed to memory by the child, so we have such matter as this offered for his edification in a *Scripture Catechism* printed in Boston in 1804:

Q. *What are the first principles of religion?*
A. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Q. *How may all men know there is a God?*
A. The invisible things (attributes) of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.
Q. *What is the light of nature?*
A. That which may be known of God is manifest in them (i. e., Gentiles), for God hath showed it unto them. These having now the law (i. e., the Bible) are a law unto themselves. Their conscience also bearing witness and their thoughts the meanwhile, accusing, or else excusing one another.
Q. *What other rule hath God given to direct us how all may glorify and enjoy him?*
A. The Holy Scriptures, which are able to make us wise unto salvation through faith in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

It would seem that intelligent persons might have seen that such materials were unfit for the child mind, but genetic psychology was yet a long way in the future.

Another typical catechism imported from England for use in the United States volunteers the suggestion that "It reflects considerable luster on the piety of the present age, that so many good men, and men of education and fortune, have condescended to instruct neglected children on the Sabbath-day"; and then this book offers as its contribution more than one hundred pages, of which the following is a fair sample:[5]

[5] *The Albion Catechism*, by Joseph Sutcliffe, London, 1806.

Q. *How do you prove the being or existence of God?*
A. God, like the sun, is seen by his own light; and from the idea of a God we naturally infer his self-existence.
Q. *Are we not obliged to acknowledge his self-existence?*
A. Yes, or else we should be obliged to acknowledge the eternity of the world, or of matter, for some thing has existed from eternity.
Q. *Does not the human soul afford a conclusive proof of the being of God?*
A. Yes, for the slightest reflection will convince us that this spiritual and wonderful soul cannot possibly have proceeded from dull inanimate matter; hence it must have proceeded from God.
Q. *Do not the powers of conscience attest the being of God?*
A. They do. Can remorse and anguish of mind proceed from any other cause than the idea of a just and an avenging God?

Attempts at simplifying the catechisms for children. Illustrating a somewhat simpler form of catechism which early found favor in this country is a graded series of questions comprising a volume by Longridge and intended for use from early childhood on through youth.[6] The younger children began on such matter as the following:

Father. *As it appears that all men are involved in sin and guilt, what must they do to be saved?*
Child. They must repent and believe in Jesus Christ.
F. *What do you mean by repentance?*
C. Such a sorrow of mind for sin as leads to confess and forsake it, and seek forgiveness.
F. *What do you mean by faith in Christ?*

[6] *Familiar Dialogues (or catechisms) on the Principles of the Christian Religion*, London, 1817.

C. Such a dependence on what Christ has done and suffered for us, as leads us to love and obey him.

F. *Why will repentance toward God and faith in Christ save us?*

C. Because Christ having suffered for our sins, God hath appointed in his Word, that all who truly repent of sin and believe in him shall be saved.

F. *Who must enable us to repent and believe?*

C. Jesus Christ is exalted to give repentance and remission of sins; and he will give his Holy Spirit to them that ask it.

Simplification not allowed to weaken doctrine. Though phrasings might differ, the basic theology back of the various catechisms remained relatively constant. For example, compare the following section in a widely used catechism by Thomas Wood with the quotation next above covering the same general concept:[7]

Q. *Will God pardon sin without punishing it?*

A. No; such is God's infinite hatred of sin, and the moral rectitude of his nature, that he cannot let it go unpunished.—Heb. ix. 22.

Q. *But is not mercy an attribute in which God delights?*

A. Yes; but he does not exercise mercy at the expense of justice; and while we extol the one we should not diminish the glory of the other.

Q. *Are you able to satisfy divine justice for your own sins?*

A. No; my works springing from a depraved heart are sinful and therefore cannot merit any thing good at the hand of God.—Psal. xlix. 7.

Q. *Must you perish then unless some other make satisfaction for your sins?*

[7] London, 1824. This book was used in considerable numbers in America.

A. Yes, I must undoubtedly; for God cannot deny himself and I have no help in myself.

Q. *Will God admit of a satisfaction made by another?*

A. Yes, if it come up to the requirement of his law, and the demand of his justice.

Q. *Could holy angels mediate between God and man, and make satisfaction for human guilt?*

A. No; they are a different class of creatures and being only finite, were they to make the attempt, they could not procure "pardon for infinite offence."

Q. *Who, then, is able and willing to give full satisfaction to the justice of God for the sins of men?*

A. Jesus Christ, who is the Son of God, and the second person in the glorious Trinity.—Heb. X. 5–7.

Home instruction in the catechism. The home was expected to join with the church in the teaching of the catechism, this tradition coming down from colonial days and being heartily approved by the later church. Catechisms were provided to serve the home's needs, as is indicated by the following materials taken from such a volume:[8]

My dear son, it is the devout wish of your father to give you, in short lessons, such a view of the Christian religion, of its nature, glory, and design, that the temptations of future life shall never efface the image from your mind. Was not this Saint Paul's design in writing to the Romans?

Answer. He wrote that they might know what was the good and acceptable will of God concerning them, and glorify him in their bodies and spirits which were his. (Rom. xii. 1, 2.)

Q. *Is not this a duty required of all parents by revelation?*

A. Moses says of the divine precepts, "Thou shalt teach them diligently to thy children"; and Solomon,

[8] Sutcliffe, J. *The Paternal Catechism*, p. 2.

"Train up a child in the way he shall go; and when he is old, he will not depart from it"; and Saint Paul, "Bring them up in the nurture and admonition of the Lord." (Eph. vi. 4.)

Q. *What are the best English books that have been written in defense of the faith?*

A. Lardner's "Credibility of the Gospel," abridged by Paley; Jenkin's and Benson's "Reasonableness of Christianity," if the authors had not been Socinians; Sutcliffe's "Introduction"; with Leslie and Leland's Method with Deistical Writers"; "The Boyle Lectures."

Q. *Can you tell me how it is that all the sons of Adam are now degraded from their original excellence?*

A. Adam, in the garden of Eden, was placed in a state of probation; for otherwise his obedience could not have been known to be free and unconstrained.

Q. *How was his ruin effected?*

A. Satan having lost his throne, and being filled with malice at seeing Adam in innocence and glory, was permitted to try the rectitude of man.

Q. *How did he proceed in that device?*

A. Having assumed the beautiful form of a serpent, he watched the woman walking near the tree; and when he had attracted her eye by gambols and her ear by eloquence dared to ask, "Hath God said that you may eat of the trees of the garden?" The woman answered in the affirmative, adding, "But the tree of the knowledge of good and evil we may not eat nor touch it, lest we die."

As would be expected, there were many persons of intelligence attempting to use materials as these with children who saw that they were unsuitable and failing in their purpose. Not understanding that the fundamental difficulty lay in the whole concept and plan of such an approach to religion, they frequently

attempted to revise the catechisms or make new ones that would be better suited to children. Catechisms were therefore prepared and published by the score, some of them never securing more than a local circulation and others finding their way to larger distribution.

Strong meat for babes. Numerous, though hardly successful, attempts were made better to adapt the catechisms to childhood by grading the degree of length and difficulty of their questions and answers. The concepts dealt with and the doctrine set forth remained much the same. Typical of what might be called a graded catechism is one of the Rev. John Brown, *A Short Catechism for Young Children.* It consisted of something over two hundred questions and answers running through the range of doctrine common to the day. The following quotations are representative of this volume and others of similar purpose. *Who made you?* God. *Who redeemed you?* Christ. *Who sanctifies you?* The Holy Ghost. *Of what were you made?* Dust. *What kind of a heart have you?* A heart filled with all unrighteousness. *Is your life very short, frail, and uncertain?* Yes, perhaps I may die the next moment. *What will become of you if you die in your sins?* I must go to hell with the wicked. *What kind of a place is hell?* A place of endless torment, being a lake that burns with fire and brimstone. *Who are wicked men's companions in hell?* Their father the devil and other evil angels. *How many Gods are there?* One only. *How many persons are there in the Godhead?* Three, The Father, the Son, and the Holy Ghost. *Do not then these three persons make three Gods?* No, they are but one and the same God.

The Bible not wholly neglected. It is to be understood that along with the catechism the Bible gradually came to be used in the early Sunday schools. This change was not abrupt, but extended over a period of half a century. Indeed, there has been no period in the history of American Sunday schools, at least since they were taken over by the church, when the Bible did not have a place. The question is one of emphasis and not of complete exclusion or inclusion. Naturally, also, during the period preceding Sunday school boards and other overhead organizations, when there was no central body to organize and promote the Sunday school, there was large difference of practice among different schools. As early as 1815 or 1820 many individual schools had turned from the catechism as the point of major emphasis to the Bible. On the other hand, up to 1825, or even 1835, other schools kept the catechism at the front. The large number of new catechisms published during the second quarter of the century indicates that interest in them still continued, even after the Bible had come to occupy first place.

Modern use of the Catechism. In theory, if not in practice, the catechism even up to the present day is far from negligible as a factor in religious training. Most of the denominations either have their own editions of an approved catechism or else adopt from those available. While, as in the case of the Bible itself, it is impossible to judge the actual use made of the book by the number sold, it is not to be supposed that extensive circulation would continue unless the materials were believed to possess educational value.

The Methodists still distribute considerable numbers of the Wesleyan catechism, though not many Methodist Sunday schools feature the catechism in

their instruction. Most of the Presbyterian Sunday-school materials contain selections from the catechism, and the churches are urged to teach the catechism to all children and young people. Whether many of the churches give it systematic attention is to be doubted. For the Episcopalians the catechism is the official statement of the church's teaching and practice, and is chiefly a summary of what occurs in expanded form in the *Book of Common Prayer*. It is widely employed, not only in Sunday-school instruction but more especially in confirmation classes. The Lutherans receive into membership chiefly by confirmation, and this rite is preceded by a course of "catechization." In this course are taught the doctrines of the church largely on the basis of Luther's larger and smaller catechism. The Catholics still make the catechism the foundation of their religious instruction.

As a broadly general statement we may say that the evangelical churches of the present make comparatively little use of the catechism in teaching their young, while the churches that make more of ritual and doctrine count it an important phase of the curriculum.

Questions for Study and Discussion

1. Which do you think is more conservative: religion or education, the church or the school?
2. The modern educational principle has it that the child's learning should proceed chiefly from the basis of present experience and interest; induction should lead deduction. Criticize the teaching of religion by means of the catechism from the standpoint of this principle.
3. Do you think that beliefs can be successfully handed over to one ready-made? What relation has this

question to teaching the catechism as the child's introduction to religion?

4. Consult a good history of the Reformation and explain why doctrine came to play so important a part in the concept of religion of that day.
5. Do churches of the present day differ chiefly on fundamentals or incidentals? Consider the differences that obtain among denominations, and between fundamentalists and modernists, and then inquire whether any one group can be selected as standing out above the others in ethical character and right living. What bearing has your conclusion on teaching the niceties of doctrine?
6. Discover how many of the class have learned the catechism, the age at which they learned it, and their present estimate of its value to them compared with other religious instruction.
7. Explain why the catechetical method may have served a good purpose in the early church which it would not serve in the present-day church.
8. If possible, make a comparison of not less than ten different catechisms, noting their similarities and differences.
9. Consult proper sources, such as the Sunday School Board or Committee on Education of your denomination, and discover to what extent the catechism and doctrine are figuring in the educational work of your church.
10. Do you feel justified at this stage in comparing the relative influence of tradition and modern educational science in determining curriculum materials? Keep this question in mind as the course proceeds.

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The *Westminster Shorter Catechism.*
The *Wesleyan Catechism.*

Besides these basic catechisms which represent the fundamental doctrines of their respective churches there are scores of modifications, abridgments, and imitations of them. Collections of catechisms are to be found in the libraries of most theological schools, in the library of the American Sunday School Union (Philadelphia), and in the library of the Religious Education Association (Chicago).

CHAPTER V

THE BIBLE MADE THE CENTER OF THE CURRICULUM

From the time the American Sunday school became definitely a school of religion, the Bible, either directly or indirectly, took first place in the curriculum and has maintained its position from that day to this. As we have already seen, the earliest Sunday schools, being primarily for the illiterate and neglected, sought first of all to teach the elements of the "three R's" together with something of morality and the catechism. Then, as the movement rapidly spread and the Sunday school came to appeal to all classes alike, and especially as it was adopted by the church, the secular element dropped out and religion became the dominating goal.

The Bible Takes First Place

With this change the Bible came, at first indirectly, to dominate the curriculum. We say indirectly because of the important place for a time given to the catechism. From the beginning the Protestant Church has freely offered the Bible to its constituents. Luther was so ardent a believer in the study of the Scriptures that one of his first acts after the beginning of the Reformation was to translate them into the vernacular of his people. In practice, as we have seen, the Protestant Church, perhaps in no small degree influenced

by the traditions of the parent church from which it sprang, for many years took the position that the central teachings of the Scriptures should be separated out by highly trained and thoroughly orthodox theologians and offered to the masses in the form of catechisms. The people might have their Bibles, in fact were encouraged to do so, but they must also have those interpretations of the Bible which their respective churches desired them to have. They might read the Bible text, but the church itself would set forth the doctrines upon which salvation depended. And, as salvation literally did depend, in the belief of the church, on the embracing of correct doctrines, the catechism, which was the book of doctrine, came in many instances to outrank the Bible itself as the basis of scriptural study.

The catechism forced to give way. But no sooner had the Sunday school got well under way than it began to be felt in many quarters that the Bible, and not the catechism, must be made the core of study and instruction. The catechism might have its place, but if the people were to be made intelligent Christians in a democracy such as ours, if, indeed, the church itself was to be made a democracy, they must come to know the Bible at first hand and themselves learn to interpret and apply its teachings. The thought was not at that time to eliminate the catechism, but to make it take second place as a summary or compendium of scriptural teachings, much as it does to-day in the thought of many people.

In 1836 a Sunday-school convention in Maine passed this resolution: "That the convention cordially recommends the use of the *Westminster Assembly's Shorter Catechism* in Sabbath Schools." In urging this resolu-

tion one of its advocates argued, "A change has taken place; we do all by explanation now, nothing by thought; not so in former ages, when there were giant minds. . . . The catechism holds up a bird's-eye view of doctrines and exceeds every other book but the Bible."[1] Incidents of this period are recorded of more than one hundred pupils in individual Sunday schools committing to memory perfectly the whole of the *Shorter Catechism* and receiving as a reward therefor giltedged Bibles. It is seen, therefore, that well up to the middle of the century the catechism played a considerable part in the Sunday-school curriculum.

Forces that made the Bible the center. The forces that led to the transition from the catechism to the Bible as the center of stress in the curriculum were somewhat complex. With the close of the Revolutionary War and the opening of the national period the effect of the decline in religion which characterized the latter part of the eighteenth century was sharply felt. The bitter intolerance of religious controversy and the rigidity of doctrinal claims in some degree gave way. The spirit of democracy was gaining ground and the right of the individual to think for himself was being affirmed. Seditions, large and small, were on the decrease. Public education was advancing and general intelligence rendering the mass of people less dependent upon the authority of a leader for their opinions. The Wesleyan revival in England and the spiritual awakening in America in the first quarter of the nineteenth century had given a new quality to religion, and the people were beginning dimly

[1] Bullard, *Fifty Years with the Sabbath Schools*, p. 76ff.

to realize that Christianity is more a way of life than a framework of doctrines.

Added to these influences was the fact that the public school, long accustomed to the use of the catechetical method in teaching such branches as geography and arithmetic, was now discarding this method and directing its pupils to the study of comprehensive textbooks at first hand without the intervention of formal questions and answers. That is to say, the pupils were now being trained to study, acquire, and think for themselves and not merely to absorb as sponges or to memorize matter which they did not understand. Naturally, this influence carried over in some degree to the Sunday schools.

The Memorizing Tradition Dominant

We are not to understand, however, that in the first turning to the Bible as the basis of the Sunday-school curriculum there was any thought of a comprehensive and thorough study of the text itself as a whole. Much less are we to think that any consecutive courses of study in the Bible were planned or any systematic curriculum at once offered the Sunday school. This would have been too abrupt and sudden a change from tradition and the accepted method of the day. Too long under the catechetical method had the memory been depended upon as the sole criterion of learning in the field of religion. And besides, it was so much easier to plan and put into effect in the Sunday school devices that would secure memorization of biblical materials than to develop methods of really *teaching* them. Hence the Bible was not for many years to be studied and taught in

the modern sense of these terms, but to be "learned," that is, committed to memory.

Memorizing becomes a craze. Once the swing to the memorizing of biblical materials had been effected, it rapidly grew to the proportion of a craze, just as in the public schools there have been spelling crazes and ciphering crazes. In many of the Sunday schools children and adults vied with each other in the number of verses committed and recited in the Sunday-school session. According to the records of this "Memorizing Era" it was not unusual for pupils to bring in from two hundred up to five hundred or even seven hundred verses as the fruit of one week's work upon the Bible. Some children of early age committed whole books of the Bible, and occasional adults boasted of having recorded in their memories the entire Bible from Genesis to Revelation. In all this memorizing there was no system, no selection of suitable passages, and no attempt to insure the understanding, appreciation, or application of what was memorized.

Systems of prizes were devised, and colored Scripture cards printed to give to pupils as evidence of certain amounts committed to memory. Prize scholars received rewards for such feats as these:[2] "One of the children has committed to memory the four Gospels. Two others have recited the first three books of the New Testament, and one of them 107 and the other 105 hymns." "Most of the scholars are attentive, diligent and grateful, and recite at least 100 verses of an evening." "Two girls in six successive weeks recited 8,336 verses of the Scriptures." "One girl has recited from the commencement

[2] See Rice, *The Sunday School Movement*, p. 74. Also Sampey, *The International Lesson System*, p. 19.

of the Bible to Isaiah, another all the New Testament and several books of the Old Testament." "One scholar recited all of Doctor Watts' psalms and hymns, besides fifty out of other books, in three Sabbaths, and in addition 1,752 verses of Scriptures."[3]

In order still further to stimulate pupils to commit

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[3] That formal memorizing was not confined to the Sunday school is seen by this certificate of achievement given in the public school of Morristown, New Jersey, in 1826:

Elizabeth Crane has been engaged during her attendance here at this School in storing her memory, that strong and copious storehouse of mankind with useful ideas, lessons and information generally.

Pursuant to this end, she has deposited in her memory for future use the multiplication and other arithmetical tables.

She has repeated the principal divisions,-oceans, islands, etc, and answered 109 questions on the Map of the world.

She has recited the principal divisions, lakes, rivers, bays, gulfs, etc, and answered forty-one questions on the Map of U. S. She has defined the boundaries of twelve of the United States, and repeated 95 of the Chief towns and thirty-three of the principal rivers belonging to these twelve States, and answered 86 questions corresponding to the geography of that fine country.

On the Map of U.S. she has committed to memory the different counties belonging to that great peninsula,-and repeated 58 Chief towns and 33 of the principal rivers, and answered 39 questions corresponding with its geography.

Let no one say hereafter that Females cannot learn, for that is an assertion without foundation.

Elizabeth is a living proof to the contrary, and she merits the approbation and encouragement of her parents and friends.

(Signed)

Morristown N.J. P. Warden, teacher.

Mar 8th 1826.

to memory, prizes were offered consisting of various moral and religious books which were to be loaned to the pupils or given them outright as a premium for memory work. Among the books so donated were *Doaley's Fables, Barbaulds' Songs, Beauties of Creation, Catechism of Nature, Powers of Religion, Economy of Human Life, Watts' Songs, The Whole Duty of Woman,* and *Fruits of the Father's Love.* In addition to books of this character Testaments and Bibles were offered as rewards to be earned by achievement. A complicated system of credits was employed of which the following is typical:

Tickets of thin red and blue pasteboard on which were printed passages of Scripture were used as rewards or credits. For the younger classes a blue ticket was given for every six verses of Scripture memorized and recited and the same for every page of the catechism. In the next higher class a blue ticket was given to each scholar who was present at the roll call, and for every hymn recited a similar ticket. In the beginners classes a blue ticket was given for punctual attendance and good behavior. Six of these blue tickets were equal to one red one. A red one was worth one-half cent to be redeemed every three months with religious books and tracts suited to the capacity of the child. On the other hand there were penalties as well as rewards. Children of the highest class who were absent at roll call forfeited one blue ticket and also another if they behaved improperly in church. Another ticket was forfeited if they were absent from morning or afternoon session without satisfactory excuse. Similar penalties for absence and behavior were inflicted on children of the lower grades.

Educational values lost sight of. The adverse educational effects of this misplaced zeal for memorizing carried over, of course, to the class period. There was no instruction. There was no discussion or questioning on the lessons involved. There was nothing, as a rule, but listening to pupil after pupil "repeat his verses" for the whole lesson hour; and this listening, we can imagine, was not for appreciation or understanding, but to note whether the one being put through his paces was making a perfect score in verbal accuracy. Nor, if we are to trust the records of the times, was there any attempt to make the lesson of the Bible carry over as a guide to conduct and a stimulus to character. The work was completed when the words of the passage could be repeated parrotlike.

Even to the present day this tradition, though softened and modified somewhat by a better educational insight, it is true, still obtains. Every series of lessons for the modern Sunday school has its quota of "memory verses." So important is this feature considered, indeed, that the International Lesson Committee makes the determination of the memory verses one of its jealously guarded functions. That the materials for memorizing thus set forth are ignored by most teachers and pupils of our Sunday schools of the present does not matter. The tradition stoutly holds, and the memory materials are faithfully selected and printed on the lesson leaflets. But so far have we swung from the actual practice of *memorizing* that probably few of those who have been for six or eight years in our Sunday schools would be able, if asked to do so, to repeat any considerable number of verses from the Bible.

The Question Book as a Help to Bible Study

Following the memorizing craze the next step in the development of a curriculum based directly on the Bible was the preparation of *question books*, whose questions dealt directly with the biblical text and not with doctrinal problems, as did the catechism. The reasons for this return to the earlier method of question-and-answer are not hard to understand. For many generations the catechetical method of instruction had, as we have seen, been thoroughly grounded. Once the craze for memorizing began to lose its hold, the thought naturally turned back to the formal questions of the catechisms, which were believed to have great pedagogical value. But the return was to be to the method and not to the subject matter of the catechism. This was too narrow a foundation for the new curriculum as it was coming to be conceived; the Bible rather than "creeds and man-made statements about the Bible" was from this time on to occupy the center of the stage.

Besides the advantage of the question book in giving to the student a systematic view of the Bible, it was felt by the advocates of this system that it would greatly facilitate the work of untrained teachers who themselves possessed but an indifferent knowledge of the Scriptures. Here were the questions which, if asked the pupil and properly answered from the Bible itself, would reveal the inner meaning of the Sacred Writ. With this system there was no question as to what method of classroom procedure to follow, there were no lesson plans demanded of the teacher, no puzzling over what points of the lesson to stress and what to omit, no problems over what questions to ask

and how to ask them; it was all here, ready-made, waiting to be used. The science of education still lay in the future, and none were offended by the mechanical and relatively barren aspects of such a method. It was easy—for the teacher. No wonder the question book "succeeded"—succeeded with the teachers and publishers. No wonder that the sale of *Union Questions* ran into millions of copies.

Study cycles proposed. As soon as the thought of the Sunday school had definitely turned to the Bible as the center of its curriculum, farsighted leaders began to feel the necessity of some definite course or system to be followed in its study. This is to say that the concept of *uniform lessons* was beginning to take form; random sampling would not fulfill the purpose. To serve the double purpose of acting, on the one hand, as a help to teachers and pupils and, on the other, of serving as a guide in the materials to be studied, the New York Sunday School Union and the American Sunday School Union in 1827 issued a question book prepared by the Rev. Albert Judson.[4] The plan was for the most important parts of the Scriptures to be covered in a five-year cycle, beginning with the life and teachings of Jesus and proceeding thence to the Old Testament. Judson had at least some idea of the need of graded lessons, for he prepared three grades of questions on each Scripture lesson. For the youngest pupils the questions were "designed to be plain and easy"; for later childhood they required more thought and led teacher and pupil "to inquire into the meaning of the text"; for

[4] Rice, *The Sunday School Movement*, p. 107; also Sampey, *The International Lesson System*, p. 24; also Brown, *A History of Religious Education*, p. 91.

advanced pupils the questions were still more difficult and general and required the looking up of various related passages in the Bible.

The response to Judson's work seems to have been warm, for it was commended by practically every evangelical denomination, by the American Sunday School Union, and by many leading educators. Soon a competing system of questions was issued by a superintendent, Harvey Fisk. The best features of Judson's and Fisk's work were combined into one publication, and this, after being revised by a committee of the American Sunday School Union, became the basis of the famous *Union Questions*, which dominated the field between 1830 and 1840. Large editions were run off both in this country and England. The books were approved by the First National Sunday School Convention, which met in 1832, thus still further increasing their prestige.

A sample of "Union Questions." To give an accurate impression of the important *Union Questions* one complete lesson (Lesson II) from Volume I is here quoted:

THE BIRTH OF CHRIST FORETOLD

Luke i. 26–38

What was the subject of the last lesson?[5]

26. Who was sent from God?
To what city was he sent?
In what part of Palestine is Galilee?
How far was Nazareth from Jerusalem?

[5] Questions in large type are to be considered as more important than those in smaller type, and so treated by teacher and student.

27. To whom was the angel sent?
What was the virgin's name?
What is meant by *espoused?*
What is meant by *the house of David?*
Who was David?
How is Christ spoken of as a descendant of David?—See Isa. xi. 10; Rom. i. 3.

28. What did the angel say to Mary?
How was Mary highly favored?
What did the angel mean by saying *Hail!* to Mary?
Is it right to pray to Mary?
Why not?

29. How did Mary feel when she saw the angel?
What is meant by her *casting in her mind?*
Why was she troubled and perplexed?

30. What did the angel say?
Why should she not fear?
What is it to find favor with God?
Why need not those fear who have favor with God?
Can you find favor with him if you continue in sin?

31. What was to be the name of Mary's son?
What is the meaning of the name *Jesus?* Matt. i. 21.
How does the Lord Jesus save his people?

32. What was he to be?
What was he to be called?
Who is the *Highest?*
What was the Lord God to give him?
How could Jesus be the Son of the Highest, and also the son of David? —See Rom. i. 3, 4.

33. Over whom was he to reign?
How long was he to reign?
What is said about his kingdom?
Had any thing like this been said of Christ by any of the prophets? —Isa. ix. 7.
What is meant by the *House of Jacob?*
Why were the Jews called the *House of Jacob?*
Was Christ to reign in the same manner as David did?
What is the difference between David as a king, and Christ as a King?
Was Christ to reign only over the Jews?—See Gal. iii. 28, 29.

Will he ever rule over all the kingdoms of the world?—Rev. xi. 15; 1 Cor. xv. 25.
Can you repeat the prediction of Isaiah respecting the peaceful reign of Christ?—Isa. xi. 1–9.
What is part of the blessing and prophecy of Jacob upon Judah, to whose tribe David belonged?—Gen. xlix. 10.
How is the reign of Christ to be promoted?—Matt. xxviii. 19.
What are all nations to be taught?—Matt. xxviii. 20.
Can *you* do any thing toward this?
What did Christ tell his disciples to pray for?—Matt. vi. 10.
But does not this imply that those who make this prayer are willing that Christ should reign in their hearts?

34. What did Mary say to the angel?

35. How did the angel answer her?
Who is the Holy Ghost?
Who is meant by *that Holy thing?*

36. What did the angel say about Elisabeth?
Who was Elisabeth?—Luke i. 5.

37. What is said in this verse?
What does that mean?

38. What did Mary say?
What did the angel do?
What is a *handmaid?*
What did she mean by *handmaid of the Lord?*
How did she afterward praise the Lord?—See ver. 46–55.
What did Gabriel do?

It is not to be understood that the *Union Question Books* of the American Sunday School Union enjoyed a complete monopoly of the field. Any successful movement stimulates emulation and competition, and scores of question books were published and offered the Sunday schools during the second quarter of the century. Some of these never attained more than local use and others ran through many successive editions. Some consisted of only one volume and

covered only some selected portion of the Scriptures; others extended to six or eight volumes and covered the entire Bible.

Influence of the Question Book

The day of the question book was relatively short, yet it exerted a profound influence on the curriculum of the Sunday school. First of all it marked and helped effect the radical change of emphasis from the doctrinal catechism to the Bible. It also acted as a determining influence in shaping the teachers' and pupils' "helps" of the various systems of Bible lessons which were to come later, the questions so characteristic of the Uniform Lessons throughout the fifty years of their history going back to this source for their inspiration and model.

Undoubtedly, the question books marked a step in advance and served a good purpose in their day. Undoubtedly, too, the educators responsible for them overestimated their educational value. For example, the preface to *Union Questions* says: "The excellence of the system of instruction on which the Union Questions are founded is now so universally admitted that there is no reason for detailing its advantages." Joseph Emerson, author of one of the most famous of the question-book series, thus estimates the value of his work: "Happy parents, happy teachers, most delightful is your task, they the blood-bought lambs will return to you the smiles and grateful love and homage of their sincere respect"—this for presenting to them the six thousand questions contained in his volumes. The educational principle which was overlooked, and which is overlooked in many Sunday schools to-day, is that the question, in order to open the mind to the

reception and use of truth, *must be the learner's own question*. As Professor Dewey has urged, the first step in thinking or learning is the problem-attitude of mind. The discovering of a problem and the formulating of it into an inquiry that demands a solution is usually not to be accomplished by the hurling of a formal question at the learner. The question must grow out of some demand of the learner's own experience. And the solution or answer must spring up and take shape in his own mind.

The Bible and the later curriculum. The place which the Bible has occupied in the more recent stages of the Sunday school curriculum's development will not be further traced at this point, but will frequently appear in the later chapters. Suffice it to say here that it has not only dominated the curriculum (as it should do), but has all but monopolized it for three quarters of a century. So jealously has its position been guarded by the advocates of a strictly biblical curriculum that a species of "bibliolatry" has resulted, and the effectiveness of the Bible itself has suffered by its having been made an *end* instead of a *means* in religious instruction. The Sunday school that has become a "Bible school" instead of a *school of religion* has in some degree missed its purpose.

Questions for Study and Discussion

1. Relate the growing concept of democracy with the freedom with which the church, since the Protestant Reformation, has offered the Bible to its constituents.
2. Some have said that if we could forget all the old theologies and doctrines and begin afresh on the study of the Bible, we should have a truer Christianity. What do you think of the assertion?

3. Account for the memorization craze which attached to a study of the Bible early in the last century.
4. Considering carefully the psychological and educational grounds, discuss the function of memorizing in the study of religious materials. To what extent is memorizing actually accomplished in our Sunday schools?
5. What present-day reminder of the old question books have we in our Sunday-school materials?
6. Refer to Rice, *The Sunday School Movement*, and discuss the influence of the American Sunday School Union in promoting the production and publication of curriculum materials.
7. Estimate the part played by question books in developing a seriousness of attitude toward the study of the Bible.
8. What elements were lacking in the question-book method of teaching which we now count essential?

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CHAPTER VI

THE MOVEMENT TOWARD AN ORGANIZED CURRICULUM

One hundred years ago, as we have seen, the Protestant Church in America found itself with the Sunday school on its hands and no curriculum to offer it. A curriculum cannot be created out of hand, especially by those who lack, on the one hand, a clear consciousness of the aims which are to govern, and on the other hand are without training or experience in the principles of curriculum making. No wonder, then, that the Sunday-school curriculum has had to grow painfully and slowly by a wasteful cut-and-try process. Perhaps it is even no wonder that it is still growing by this method and that we are so far from having a satisfactory curriculum to-day.

Before the second quarter of the nineteenth century was done it had been definitely settled that the Bible was to be the predominant if not the sole subject matter taught during that period. Religious literature outside the canon—history, biography, nature—all were to be passed by. Biblical material would give way only to admit the teaching of occasional hymns and the catechism. But the Bible is not a textbook, nor even a compilation of textbooks. It is, rather, a collection of source materials, all dealing with one common human interest, it is true, but lacking the

organization, continuity, and grading required by a course of study to make it effective. And children and the untrained generally cannot fruitfully be sent to collections of source materials for their subject matter of instruction. The materials must be selected out, put in proper order, and made accessible in related lessons of proper length and quality. This is to say a curriculum must be provided.

Beginnings of "Selected Lessons."

No doubt the early leaders of the Sunday school felt, at least dimly, this truth. During the catechism and the memorization periods of the Sunday school's development each teacher and class had been a law unto themselves. Sunday-school organizations were barely getting under way—the American Sunday School Union was founded in 1824 and the National Sunday School Association in 1832—and did not as yet exert a strong coordinating influence. There was no uniformity of method or materials among the classes of a single school, much less among different schools. Progressive superintendents and leaders, seeking to remedy this confusion, began to select lessons for all classes in their individual schools to follow. Lists of the Bible passages to be used during a quarter or a half year were printed on cards, with dates attached, so that absent pupils might keep in touch with the course. In 1823, Truman Parmele, of Utica, New York, superintendent of a union Sunday school consisting of Baptists, Methodists, and Presbyterians, offered a list of lessons based on selected passages of Scripture taken from the Gospels and the Acts, the title of the work being, *Questions on the*

Historical Parts of the New Testament. For each lesson the passage was cited, the title of the lesson stated, and a few questions given, thus setting a model for the host of question books which were to follow.

Experiments in uniform lessons. At about the same time a similar experiment was being made in New York city schools, though the "selected lessons" supplied them by superintendents Seton and Tomlinson were not accompanied by questions. Scripture passages of from ten to twenty verses were cited covering the lessons for one year, and each pupil was given a slip on which the list was printed. The plan immediately attracted attention and was soon adopted by many schools.[1]

The American Sunday School Union, which was organized in 1824, printed the next year a list of selected lessons on the life of Christ covering one year, and not accompanied by questions or other helps for pupils or teachers. This series was immediately followed by a second year's lessons. Calls for the two years of "selected uniform lessons" came rapidly from many cities, and the American Sunday School Union, now growing to be a powerful influence in Sunday-school affairs, had hopes of a Uniform Lesson System based wholly on biblical materials for all schools of all denominations. In 1827 it published a list of selected lessons covering a period of five years, forty lessons to the year. This was thought to comprise an adequate curriculum, since it was stated that, "It is not probable that any among the present generation of Sunday-school scholars will continue in the

[1] See Report New York Sunday School Union for May, 1825; quoted by Rice, *The Sunday School Movement*, p. 105.

schools a longer time than to get through these five-years' courses of instruction."

Influence of Sunday School conventions and associations. Another important factor in the movement toward an organized curriculum was the Sunday-school conventions and institutes which, following the lead of the public school institutes and conventions then in vogue, brought teachers and leaders together for the discussion of their common problems. The first national Sunday School Convention was held in 1832 and the second in 1833. Others followed at longer intervals, and out of this movement grew the International Sunday School Association. From 1869 to 1914 the meetings were held triennially, and since that date quadrennially. Curriculum questions formed important topics of discussion and joint action at these conventions, whose influence was considerable, if not controlling. Especially was this true of the International Sunday School Association, which from 1872 to 1914 appointed the International Lesson Committee and directed its policies.

In the period which saw the first attempts at stated lessons the time had not yet come, however, for the ideal of a well-defined curriculum to be put into effect. Nearly fifty years were yet to elapse before uniform lessons were to be widely adopted. But a start had been made, and especially had the way been opened for the question books, whose sway was described in the preceding chapter. New enthusiasm for the Sunday school was awakened by the new type of lessons, many who had been skeptical were won to the movement, pastors made the Sunday-school lessons themes for sermons, and the morale of the workers was greatly improved.

The Movement Toward Uniformity Checked by the Advent of Denominational Agencies

About 1830 there entered a new force whose influence was to break up for a time the interdenominational movement so promisingly begun, under the stimulus of the American Sunday School Union and other interdenominational agencies, for stated courses of study on the Bible. This was the advent of denominational publishing houses and boards into the field of curriculum making. While the Sunday school was still uncertain in its future and unimportant in its influence, denominational interest or jealousy concerned itself but little over the movement or its problems. Many of the earlier Sunday schools were interdenominational, and the first unions that sprang up and the first conventions that were held were joint enterprises of the people of various churches. Likewise, the early attempts at selecting series of lessons and providing question books showed little or no denominational bias, and the successful ones were freely adopted and used without reference to denominations.

Denominational publishing of curriculum materials begins. When, however, it became evident that the Sunday school was likely to prove one of the major enterprises of the church, and when it was realized that great quantities of materials must be published to provide courses of lessons, then the attitude changed. There was at once an opportunity and an obligation. Each denomination felt the obligation to see that its children were supplied with lesson materials suited to its doctrines and aims. Each denomination saw also an opportunity to expand its publishing business and greatly augment its economic importance.

The result was a relative weakening of the interdenominational and a strengthening of the denominational influences which were nurturing and guiding the development of the Sunday school. Opposition arose to the broad program of providing curriculum materials that had been entered upon by the American Sunday School Union. Denominational publishing houses were founded, denominational writers and editors were employed, and scores or even hundreds of lesson outlines, helps, and question books issued. Sunday schools that had begun to use the Union Lessons were given new lessons provided by their own denomination. Nor did the denominations at this stage possess the organization necessary to insure anything of uniformity in the selection of materials among the Sunday schools of its own churches. And even had they possessed such machinery of control, they did not at once have ready organized courses of study to offer the churches.

Chaos follows denominational activity. As might be expected, the first effect of this denominational movement to control Sunday school lesson materials was chaos. From about 1840 to 1870 has been called the "Babel period" in the Sunday-school curriculum. Much of the impetus toward an organized curriculum that had been gained during the first part of the second quarter of the century was lost before the quarter ended. As late as 1860 many Sunday schools were still putting a premium on miscellaneous memorizing of the Scriptures. Yet perhaps this phase of the movement was inevitable. For, granting the division of the church into denominations, it is hardly to be expected, however much it is to be desired, that denominational interests would step aside on so im-

portant a matter as the curriculum of its schools. Until the denominations could themselves get together in an official understanding and agreement on the question, independent series of lessons were inevitable.

Throughout this period of uncertainty and disorganization on the part of the Sunday school the public schools were steadily growing in efficiency and influence. The curriculum was being greatly enriched and carefully graded, the standards for teachers raised and methods of instruction improved. Naturally, this progress had a reflex influence on the Sunday school. Many public-school teachers and superintendents were members of Sunday schools and could not but observe their relative inefficiency. The children themselves, accustomed to the orderly progress of the public-school course of study, were increasingly unresponsive to the lack of suitable materials and method in the Sunday school. Added to this came the influence of the Civil War which, as is the case with all great national crises, tended to allay sectarian strife and make it easier to secure denominational cooperation. With the growing sense of dissatisfaction over the haphazard Sunday-school program as it then existed and with the heightened spirit of cooperation prevailing among the denominations, the time was ripe for a forward step by the church in the curriculum of its Sunday schools. All that was needed was a rational plan and the leadership to carry it through.

The plan and the leadership centered principally in two men, John H. Vincent and B. F. Jacobs; though many others quickly joined hands with them in the enterprise that was to give to the world the system of International Uniform Lessons.

Origin of the International Uniform Lessons

In 1865 Vincent, then a Methodist minister in Chicago, became founder and editor of the *Sunday School Teachers' Quarterly*, which the following year became the *Sunday School Teacher*. He was at that time in the employ of the Chicago Sunday School Union, an interdenominational organization, and his paper served several denominations.

Vincent offers a uniform course. Naturally a teacher and a leader of teachers, Mr. Vincent had, from the time of his induction into the ministry, a decade before, stirred every church over which he had presided with his enthusiasm for the Sunday school and for improved instruction in its classes. He had devised and tried out in his own churches several different lesson courses, the most noted of which was known as the *Palestine Course*, a series of lessons dealing with the geography of Palestine and correlating with designated passages of the Bible.

Himself an originator and promoter of the Sunday school institute, Vincent proposed, in an institute conducted by the Chicago Sunday School Union in 1865, this pregnant question: "Is it practicable to introduce a uniform system of lessons into all our schools?" This institute, being but a voluntary assemblage, of course possessed no authority to act in any official way on the question. But the sentiment was such, both in this meeting and among others with whom he talked, that Mr. Vincent immediately prepared and began in the *Sunday School Teacher* a two-year series of lessons called, *Two Years with Jesus*. The response to these lessons was immediate, and they were widely used throughout the schools of Chicago and outside.

The National Series and the Berean Series compete. Hardly had this series been got well under way, however, when Vincent was called to New York as head of the Sunday School Department of the Methodist Episcopal Church, where he soon founded the denominational series of lessons known as the Berean, and quickly made them famous. The editorship of the *Sunday School Teacher*, which now became the *National Sunday School Teacher*, passed to Edward Eggleston, who followed the Vincent *Two Years with Jesus* series with a *National Series* of lessons. This series grew in popularity and carried the circulation of the journal to the then enormous number of 35,000, while the Scholars Lesson Paper which accompanied the series had a circulation of more than 350,000. The *National Series* (interdenominational) and the *Berean Series* (Methodist Episcopal) now became chief rivals in the curriculum field.

Jacobs promotes the uniform lesson idea. At this point enters the influence of B. F. Jacobs, a Baptist layman engaged in commission and real estate business in Chicago. For a decade or more Jacobs had been a power among the Sunday-school forces, not only of his own city and State, but of the nation. Possessing the mind of a statesman, he saw great possibilities in the Uniform Lessons initiated by Vincent and continued by Eggleston. In his thought if it was a good plan to have the lessons uniform for all classes of a single school, then why not for all the schools of a denomination? And if for a denomination, why not for all the schools of the United States? And if for the United States, why not for the world?

With this vision before him Jacobs began a campaign of promotion for the uniform-lesson idea in the

Sunday school institutes and conventions. He induced the Baptist Church papers to start the publication of lesson notes based on the lessons of the *National Series*. He carried the idea to State Sunday School Conventions. He brought before the fourth National Sunday School Convention (1869) a report in these words: "That a uniform lesson is essential to the highest success of every school, and that it is *practical* and *desirable* to unite all the schools of our whole country upon one and the same series." Jacobs judged that the time was not yet ripe for official action and so did not bring this report to vote, but it became the platform for him and an increasing number of followers—the goal to which all their efforts were henceforth directed.

Plans mature. By the late sixties "uniform lessons" had become the dominant topic in many Sunday-school institutes and conventions. The church press discussed the matter pro and con. Denominational publishers and editors met together in conferences to consider the feasibility of uniformity in curriculum materials. Through the efforts of Jacobs the representatives of twenty-nine denominational publishing houses met in New York on August 8, 1871, to consider the subject. Jacobs presided over the meeting and made a strong appeal for cooperative effort. The result, by a vote of twenty-six to three after prolonged discussion, was to appoint a committee to prepare a series of uniform lessons for the year 1872. This committee consisted of Edward Eggleston, editor of the *National Sunday School Teacher;* Richard Newton, editor of the publications of the American Sunday School Union; John H. Vincent, of the Methodist Episcopal Sunday School Union; Henry C. McCook,

of the Presbyterian Board of Publication; and B. F. Jacobs, Baptist layman of Chicago. McCook withdrew from the committee and the remaining members took up the difficult task that had been given them.

Immediately upon beginning their work problems peculiar to denominational viewpoints arose. The proposal was made that the lessons be made essentially *doctrinal;* a counter proposal was that the application of biblical teachings to *practical duties* be the ruling motive; still another proposal was that the plan of the course should be based on the *ecclesiastical* year, thus centering its lessons about the holy days of the church. Since not all of the three policies of "doctrines, duties, and days" could rule, compromise was necessary. It was decided to approximate the demands of all three positions by so covering the Bible as a whole that in the end the features of all three plans would be included.

Compromises required. Difficulties of practical as well as theoretical nature also confronted the committee, however, and still further modification of their plans was required. Much work had already been done upon the 1872 lessons by the various publishers. The dominant influence of the *National Series*, edited by Eggleston, and the *Berean Series*, edited by Vincent, was recognized, and the course as finally agreed upon by the committee consisted of two quarters of lessons from the *National Series*, one quarter from the *Berean Series*, and one quarter made up by the committee. This bowing to expediency resulted, of course, in a patchwork of materials. The first quarter was from Acts, Hebrews, and Revelation; the second upon Elisha and Israel; the third dealt with the Epistles; and the fourth with Daniel and his times. The list

of lessons as agreed upon by the committee was widely published by the American Sunday School Union and by the church press, each denomination being left free to issue its own various helps, questions, and explanations as it desired.

One further step was necessary to give to the Sunday schools the Uniform Lessons which have dominated the curriculum in most evangelical churches for fifty years. This was to have the plan approved by the International (then the National) Sunday School Association, which had become a powerful influence in shaping Sunday-school policies. If the Association would lend its sanction, the plan of uniform lessons would at least have a chance to prove itself by trial; if not, the movement would be greatly delayed, if not defeated.

Uniform lessons approved by National Sunday School Association. The Convention of 1872 met in Indianapolis. The program committee had given prominence to the question of lesson uniformity. The advocates of this policy chose B. F. Jacobs to present the case for uniform lessons, who offered the following resolution:

Resolved, That this Convention appoint a committee to consist of five clergymen and five laymen, to select a course of Bible Lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments semiannually or quarterly, as they shall deem best, and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as the 1st of August, 1872; and that this Convention recommend their adoption by the Sunday schools of the whole country; and that this committee have full power

to fill any vacancies that may occur in their number by reason of the inability of any member to serve.[2]

After a discussion lasting more than half a day this resolution was carried with only ten negative votes. It is to be noted that the resolution provides for a Lesson Committee to be *appointed by the Convention.* Here we have, then, the beginning of the International Lesson Committee as well as the International Uniform Lessons; and we also have the determination of the Sunday-school curriculum placed by this action in the hands of the International Sunday School Association,[3] where it was to remain for forty years.

Origin and Work of the International Lesson Committee

The first Lesson Committee consisted of five clergymen and five laymen, the following denominations being represented: Methodist Episcopal, Presbyterian, Protestant Episcopal, Congregationalist, Baptist. When, after completing the outline of the seven-year cycle of lessons, this committee had, in 1878, completed its work, the second Committee, consisting of fourteen members, was appointed. As each successive Committee has completed the cycle of lessons assigned to it a new Committee has taken its place, thus giving the organization itself a continuous life from 1872 to the present time. From the first, members have been appointed from Canada and England to represent the British schools. Since 1884 Britain

[2] *Report Fifth National Sunday School Convention*, p. 87. Also quoted by Sampey, *The International Lesson System*, p. 85.

[3] By the inclusion of foreign delegates the National Sunday School Association became International in 1875.

has had its own independent, though cooperating, section of the Committee.

Change in the constitution of the Committee. As the interests served by the Committee have multiplied, its size has from time to time been increased and its constitution somewhat changed. Following the International Sunday School Convention of 1911 there was criticism of the control of the Lesson Committee by the Trustees of the International Sunday School Association, and in 1914 it was agreed that the Lesson Committee should be constituted as follows: Eight members from the International Sunday School Association, eight members from the Sunday School Council of Evangelical Denominations, and one member from each denomination that maintained a special lesson committee.

In 1922 The International Sunday School Association and the Sunday School Council were merged together in The International Council of Religious Education. Since that date the Lesson Committee has consisted of sixteen members from that organization and one from each of the cooperating denominations as before.

Work of the International Lesson Committee. This Committee works under strict limitations as to its functions. It chooses and causes to be published for distribution to all concerned the *basic* materials to be used in the International Lessons. As defined by the Committee these basic materials for the Uniform Lessons consist of three items for each lesson: The *lesson title* or topic, the *biblical passage*, and the *memory text.* The materials are not copyrighted, and any denomination or person is at liberty to use them for the purpose of making Sunday-school lessons from

them. Working under this plan, the various denominations have their own special editions of International Lessons, as Berean (Methodist); Keystone (Baptist); Westminster (Presbyterian); Pilgrim (Congregationalist), etc. Each denominational publishing house that issues its own edition of International Lessons has a group of editors and writers who take the basic materials as prescribed by the Lesson Committee and add such study helps, supplemental materials and teaching suggestions as are considered necessary to make up the "lesson leaflet" commonly found in our schools. Certain commercial publishers have found it profitable to issue nondenominational series of lessons based on the materials of the International Lesson Committee's lists, usually making them inferior in quality and mechanical construction and so being able to undersell the denominational publishers.

The International Uniform Lessons at Work

The International Uniform Lessons at work. Almost from the date of their issue the International Uniform Lessons met with phenomenal success so far as circulation was concerned. The report of the International Sunday School Convention in 1875 contains the following:

> These Lessons are largely in use throughout our own land by Methodists, Presbyterians, Baptists, Episcopalians, Congregationalists, Lutherans, Moravians, Friends, members of the Reformed Churches, Adventists, and many others—a mighty host, to be enumerated only by millions. . . .
>
> Our Lessons have found their way to the Sunday schools along the shores of the Atlantic, down the slopes of the Pacific, and through all the region which lies between.

East and West, and North and South have come to love and use them. . . .

But this is not all. Our work will help to unify the nations. The tidal wave is already rolling along the shores of Continental Europe. The ground swell is felt in Asia, and even in the regions that are beyond. Our Lessons are to-day in use in France and Germany, in Sweden, Norway, Denmark, the Netherlands, Switzerland, Turkey, Italy, and Greece; in Syria, Hindustan, India, Burmah, and China. Old Mexico is sitting down with us to the study of these Scriptures. The isles too wait for God's Law. Australia, New Zealand, and the Sandwich Islands have clasped hands with us across the intervening waters, and it is literally true that one set of Sabbath studies is going with the sun around the globe.[4]

Criticisms arise. Such words would lead one to think that the panacea for curriculum troubles had now been found, but such was not the case. J. R. Sampey, a member of the Lesson Committee and a stanch advocate of the International Uniform Lessons, says: "There has never been a day since the Uniform Lesson System was first inaugurated that there were not some persons who criticized the plan of assigning one and the same Scripture selection as the lesson for all ages in the Sunday school."[5] Four definite objections were, within the first half dozen years of their existence, urged against these lessons: (1) that they were fragmentary, skipping here and there about the Bible and giving little or no continuous study of it; (2) that there was no opportunity for the denominations to teach their own particular doctrines; (3) that the lessons ignored missions and social-reform

[4] *The First International Sunday School Convention*, pp. 44, 45. Also quoted by Sampey, *The International Lesson System*, p. 102.
[5] *The International Lesson System*, p. 119.

movements; (4) that they did not sufficiently recognize and emphasize the church year.

Strange as it may seem, but little was at first said on the score of their lack of educational adaptation to younger pupils through not being graded with reference to age. Yet this is probably the most fundamental objection that can be brought against them, and one which in this day of enlightened education ought to make their use impossible in our Sunday schools.

Graded lessons appear. Though the earlier opponents of uniform, or ungraded, lessons could not muster strength enough to do more than irritate the advocates of the International system, they did not cease their attack. Especially in New England did the criticism grow strong. The opposition here was led by Erastus Blakeslee, a Congregational pastor who had been a student of William Rainey Harper, then promulgating his inductive method of Bible study as professor at Yale. Blakeslee was a firm believer in the educational method in religion and earnestly undertook to teach the International Uniform Lessons in his Sunday school. Quickly becoming convinced of their inferiority to a graded system, and unable to secure the cooperation of the International Lesson Committee, he set at work to create a series of his own which recognized and applied the graded principle. The publication of the Blakeslee lessons was begun in 1891, by the Bible Study Publishing Company of Boston. In 1893 the Bible Study Union was formed in New York, the purpose of this organization being to favor better methods of studying and teaching the Scriptures, especially as represented in the Blakeslee lessons. Many prominent men—educators,

college presidents, ministers, and others—gave their support to this system and it became an influence to be reckoned with by the friends of the International lessons.

Uniform Lessons on the defensive. Opposition to the Uniform Lessons continued with increasing insistence. The public schools had become thoroughly graded and a suitable curriculum provided. Modern child study had made a beginning and its advocates strongly attacked the principle of an ungraded course of study. Primary teachers' unions sprang up, and many primary teachers, finding the Uniform Lessons unsuited to the children, devised lesson materials of their own. The Lesson Committee, which twenty years before had so jubilantly reported the success of the Uniform Lessons, was now put on the defensive. Sampey tells us that the report of the Lesson Committee to the International Convention of 1893 was virtually an apology for the Committee.[6] Still the major part of the Sunday-school forces stood for the Uniform Lessons, and only slowly did the opposition win its way against them.

Nor, may we say without ourselves defending them, are the Uniform Lessons yet defeated. It was estimated that when the sharp attack culminating in about 1893 was made on them there were approximately eleven million pupils and teachers using Uniform Lessons. Within the next decade, in spite of competing systems, the number had increased to more than fifteen millions.[7] It is larger to-day than ever before. The Presbyterians report about seventy per cent of their Sunday schools using International

[6] *The International Lesson System*, p. 137.
[7] *Ibid.*, p. 154.

Uniform Lessons; the Methodists probably have nearly the same proportion; the Baptists probably as large a proportion.

Present status of the International Uniform Lessons. Since 1918 the Uniform Lessons have been called Improved Uniform Lessons. This is because, in response to the pressure of insistent criticism, there has since that date been some slight attempt better to adapt the materials to younger children by minor modifications in a small proportion of the lessons. The changes thus made, however, are not sufficient to change noticeably their educational quality.

Probably more than one half of the children of Protestant Sunday schools in the United States are still studying this ungraded material. During the half century and more since the Uniform Lessons came into use the public-school curriculum has undergone fundamental and far-reaching changes which have sought to adapt it to the needs of childhood as revealed by a scientific study of psychology and education. Yet in this period the church school curriculum as represented in the Uniform Lessons has undergone practically no change. We are to-day asking millions of our children to come from a well-organized, carefully graded public-school curriculum over into a church-school curriculum devoid of all organization and adaptation, and hence unsuited to their use. Can we wonder that they do not come with enthusiasm, nor continue when they have passed the age of compulsion!

Service rendered by the Uniform Lessons. Historically, the Uniform Lessons have served a good purpose in grounding in our minds the idea of a *system* of religious instruction. They have acted as a bond,

unifying the churches on the basis of a common ideal. They have weaned us away from an empty and fruitless study of the catechism such as still hangs as a millstone about the neck of the Catholic Church. They have brought us up to a time when the scientific study of childhood and of religion enables us to provide a curriculum worthy the great destinies involved.

But the day of the Uniform Lessons is past. The ungraded uniform type of lesson, with its lack of adaptation in material and organization, with its stress on subject matter and its neglect of the child, with its indifference to the educational progress of the age, with its face resolutely set toward the past instead of the future—in short, with its tragedy both of theoretical and of practical inefficiency, is without excuse in this day of educational and religious enlightenment. Such a system of education in the secular field could not maintain itself for a single month as a part of our public-school system. Even when the ungraded uniform type of lessons is "improved" the result remains essentially the same. What all such curriculum types need now is not improvement, but elimination.

Questions for Study and Discussion

1. Which has developed more efficiently, the curriculum of the public school or of the church school? Can you account for the difference?
2. Explain the difficulties involved in using the Bible (1) as a textbook in the Sunday school, (2) as a curriculum for the Sunday school. Just what is the distinction between (1) and (2)?
3. Refer to Rice, *The Sunday School Movement*, and discuss the part played by the American Sunday School Union in promoting and providing curriculum ma-

terials especially during the second quarter of last century.

4. Explain the cause of the "Babel Period" in the Sunday-school curriculum.
5. Suppose the various denominations which set up their own Sunday School Boards and began the publication of lesson materials in the early history of the Sunday school had joined in providing one universal curriculum for the schools, what effect do you think it would have had on Sunday-school development?
6. Make a study of the various references and be able to tell the story of the movement that centered about Vincent, Jacobs, and Eggleston.
7. Study the references and then tell the story of the movement that centered about Blakeslee. Are the Blakeslee lessons still being published? If so, by whom?
8. Study the references and amplify the account of the origin of the International Lesson Committee.
9. How do you account for the fact that probably one half of the children in our Sunday schools are still taught from the Uniform Lessons?
10. What are the arguments for and against grading materials for religious instruction on the same basis as for public-school instruction?

References

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Brown, *A History of Religious Education*, Chapter V.
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Gilbert, *The Lesson System*.
Haslett, *The Pedagogical Bible School*, pages 45–67.
Meyer, *The Graded Sunday School*, Chapters IX, X.
Rice, *The Sunday School Movement*, Chapters III, IX.
Sampey, *The International Lesson System*, Chapters II, III.
Wardle, *History of the Sunday School Movement*, Chapter VII.

CHAPTER VII

THE EVOLUTION OF A GRADED CURRICULUM

Though probably fully half of the children in the Protestant Sunday schools of the United States are still using ungraded lessons, the principle of adapting curriculum materials to different stages of development is not new in religious education. The Catholics, unscientific as they are in most of their educational methods, have long employed catechisms of different degrees of difficulty for their children and adults. Protestant writers, during the earliest period of the American Sunday school, attempted to provide catechisms intended especially for children. Many of the question books prepared as helps for the study of the Bible employed easier and simpler questions for children than for adult pupils. Most denominational publishers of the International Uniform Lessons have from the beginning undertaken to grade the *helps* and the *supplemental matter* to adapt them to the younger pupils. Only when it comes to grading the materials of the Bible do the conservative forces of the church rebel. They seem to assume that, though the child requires to have the subject matter of his learning in all other lines adapted to his capacity, the law does not hold for the Bible and religion.

Forces Which Led to a Graded Curriculum

A brief account was given in the preceding chapter of certain phases of the movement opposing the International Uniform Lessons. Perhaps it may aid in making clear the changes that finally resulted in a graded series of International lessons if an entirely artificial division may for the moment be made in describing the forces that were at work, classifying them into *direct* and *indirect*.

Indirect forces. Among the indirect forces to be mentioned as responsible for grading the Sunday-school curriculum were the following:

(1) *The influence of the public schools with their graded course of study and regular progression of pupils from grade to grade.* This factor acted upon the pupils to make them increasingly conscious of the inferiority of the Sunday schools, and consequently affected both their attitude in the classes and their interest in attending the Sunday school. It also supplied the general public with a good object lesson and convinced them of the validity of the principle of grading in education.

(2) *The presence in the church and Sunday school of progressive educators and other leaders who recognized the handicap placed upon the child in his religious training by a curriculum unsuited to his needs.* Many of these Sunday-school workers used the International Uniform Lessons under protest, recognizing their inefficiency and knowing that the principle of gradation adopted by the state for its schools applied with equal force to the schools of the church.

(3) *A growing educational consciousness among the membership of the churches, causing them to be increasingly alert for improvement in educational methods and materials.* The general recognition by the public of

the function and importance of education in the social process was gradually being carried over and applied to the field of religion. The older concept of the Sunday school as a place for impressing doctrines, or of securing conversions, or going through verbal forms whose content was not understood, was giving way to a truer concept of the educational process.

(4) *The competition felt by publishers and by the International Lesson Committee from the independent systems of Sunday-school lessons which were springing up in protest against the ungraded course of lessons supplied by the Committee.* While it may undoubtedly be said that no denomination enters the field of Sunday-school publication from a purely commercial motive, yet it was necessary to put denominational publishing houses on a business basis, and to meet competition in this field as well as in other fields of publishing. The denominational publishers found that a considerable section of business was going to the commercial publishers who supplied graded materials. There is also a professional or denominational pride in being abreast of the times and in showing the qualities of leadership, rather than being forced to follow those who possess a clearer vision.

Both of these motives were stimulated by the fact that the next decade or two following 1895 saw the development of several outstanding series of graded texts, representing both denominational and non-denominational enterprise. During this period the Scribners, the University of Chicago Press, the Episcopalians, the Lutherans, and the Unitarians all entered the field of publishing graded curricula for the Sunday school.

Direct forces. The forces described under this heading are called *direct* because they acted directly upon the agency responsible for the type of lessons offered, forcing them to decision and action. Foremost among these direct forces or causes which led the International Lesson Committee to issue graded lessons was the influence of the primary leaders and teachers in the Sunday-school field. Perhaps it is natural that this group should take the lead in bringing about such a change, since that part of the work where the ungraded curriculum did the most harm, namely, where it touched the younger children, was theirs.

It is not difficult to defend and promote a system of ungraded uniform lessons if one's teaching contacts are limited to grown students in a theological seminary. It is easy to respond to the senseless sentiment of the appeal to have Christians of every age studying the same portion of the Bible on a given Sunday, if in one's relation to the Sunday school he deals (say as editor) with subject matter rather than with pupils. It is possible to say the ungraded lessons are more easily taught if one is no teacher at all, but only a wooden machine for asking mechanical ready-made questions of uninterested pupils. It is conceivable that one may wax enthusiastic over the thought of every class in every Sunday school in every land drinking from the same fountain of truth at the same time, if one's contact with the Sunday school's program has to do primarily with its machinery and organization rather than with the growing life and spirit of the children in its classes.

But these things are not easy—indeed, they are not possible—for those who as real teachers and officers

meet from week to week the children in the kindergarten, primary, and junior classes and seek to awaken their spiritual natures and cause the religious motive to govern conduct. It is not easy for those who know the heart and mind of the child to undertake to teach him such (to him) impossible concepts as *repentance*, *regeneration*, the *atonement* or the nature of the *Trinity*, when his immaturity of experience and grasp renders such words empty of meaning and devoid of interest. It is very difficult for those who love children, and understand their readiness of response to proper religious instruction, to offer them a diet of stones when bread may be had for the asking.

Influence of Primary Unions. Just as the general Sunday School Unions were a force in preparing for the system of Uniform Lessons, so the Primary Unions were a large factor in opening the way for graded lessons. In New Jersey there was formed in 1870 "The Newark Association of Infant Class Sunday School Teachers." At the head of this group was Mrs. S. W. Clark, who supplied to the teachers of that section her adaptation of Bible stories and other materials prepared for the primary children. Among the workers of this organization were Miss Josephine L. Baldwin, who later became editor of the junior division of the Berean Series of the International Graded Lessons; Mrs. J. W. Barnes, who became the elementary superintendent of the International Sunday School Association, and whose question, "If graded lessons *about* the Bible are necessary, then why not graded lessons *in* the Bible?" proved a troublesome point to the International Lesson Committee; and Miss J. E. Dimock, who, about 1893, prepared a course of chil-

dren's lessons for the American Baptist Publication Society.

Between the years 1871 and 1881 the primary Sunday-school teachers of New York, Philadelphia, Washington, and other cities formed Unions. The movement gained momentum and in 1884 a National Primary Union was formed and three years later this became the International Primary Union. This organization was in 1896 absorbed as a department of the International Sunday School Association, and a few years later became the elementary department of that organization and an active agency in the promotion of the movement for graded Sunday-school lessons.

Half-hearted action by the Lesson Committee. The cordial response to the demand for graded lessons for younger children not only of primary teachers everywhere but of other workers in the Sunday school field, led the International Primary Teachers Union in 1894 to go directly to the International Lesson Committee and recommend separate lessons for the Primary Department of the Sunday schools for the year 1896. The Lesson Committee, not insensible to the pressure of public opinion, acceded to the request and issued such a course, *expressing at the same time their own conviction that the Sunday school should continue in the undivided use of the Uniform Lessons by the entire school!* Perhaps partly because of this negative attitude on the part of the Lesson Committee, and partly because of a characteristic timidity of the denominational publishing houses in the face of new projects, no helps were prepared to accompany this primary course, and it met with less success than would otherwise have been the case.

New champions for a graded curriculum. The primary workers were not without champions from other sections of the field in their demands for a properly graded curriculum. A letter written to the Lesson Committee in 1893 by the distinguished editor and Sunday-school advocate, Henry Clay Trumbull, says, "I have believed for years that the primary scholars ought to have an elementary series of lessons as distinct and separate from the lessons of the main school." Referring to those conservatives who defended the ungraded lessons even for the primary children, he said, "I attach no importance whatsoever to the testimony of those elder primary-class teachers, who had grown up under the hardening influence of the present methods of popular Sunday-school instruction, any more than I do to the testimony of the few surviving fossils, who would have the little folks memorize unintelligently catechism answers, instead of being instructed in the truths of God's Word."

Addressing the same committee, Patterson DuBois urges that "the whole subject must be looked at strictly from the child's point of view, and not from our conventionalized forms of thought and expression."[1] Seeking to challenge the Lesson Committee to take a position of leadership in curriculum making rather than to follow the easier method of merely reflecting majority opinion, he urges upon them the important principle that such questions as these cannot be settled by majority vote, and asserts that he prefers to follow the leadership of "the thinking minority."

By the beginning of the new century the movement toward grading had gained sufficient headway so that the editorial association of the denominational pub-

[1] Sampey, *The International Lesson System*, pp. 166, 167.

lishing houses were obliged to take notice of it, and in 1901 sent a letter to the Lesson Committee urging two modifications in their lesson plans: First, that there should be a separate course of lessons for one year in Bible study for children of six years old and under; and, second, that there should be prepared a two years' course of study for adult or senior classes. It was understood, of course, that these should be in addition to the stated Uniform Lessons, and should in no way interfere with them for those schools which preferred the uniform system unmodified.

International Graded Lessons Projected

Urged by all of these influences which were brought to bear, and possibly by some convictions of their own, the Lesson Committee appointed two sub-committees, one to prepare a two-year course of study for advanced students and another to prepare a beginners' course of one year. It is worth noting that the committee appointed to prepare the beginners' lessons consisted of Messrs. Schauffler, Hinds, Rexford, Jacobs, and Pepper, five distinguished gentlemen, each familiar with his own particular line of activity, but none of them especially experienced or informed in the educational requirements of childhood. Not, however, to make a criticism particular which is, in fact, to be made general as related to the policy of the International Lesson Committee, the Committee has from the day of its inception almost down to the present given little recognition in its personnel to those who have been specially trained as *educators*. The Committee has had as members trained clergymen, trained biblical scholars, trained business men, trained

editors, trained Sunday-school field promoters, but it is not so easy to find among its membership those who have been specially trained and proved in the science and art of education as related to childhood and youth. With certain individual exceptions, the International Lesson Committee has from its origin been a stronghold of conservatism. At the present time there are encouraging evidences of a change of policy in this regard, and recent additions to the committee promise to bring to its work real educational insight and outlook.

The International Sunday School Association opposes a graded curriculum. That official conservatism with reference to the graded lessons was not all lodged in the Lesson Committee is seen in the action of the International Sunday School Convention of 1902, when the Lesson Committee reported its action in having prepared the special course for primary children and for adults. Following a lengthy discussion upon this report, the Convention passed two resolutions as follows: first that,

> One Uniform Lesson for all grades of the Sunday school shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional Beginners' Course for special demands and uses, such option course not to bear the official title of "International Lesson."

Second,

> That at this time we are not prepared to adopt a series of advanced lessons to take the place of the Uniform Lessons in the adult grade of the Sunday School.

It is seen by this action that the International

Sunday School Association was so suspicious of the graded-lesson idea that it would not allow the name "International Lessons" to be attached to the primary materials, and would not approve the plan for advanced lessons at all.

Public demands grow more insistent. Nevertheless, the agitation continued, and though the conservatives held the field, they were forced to give way at certain points, and the progressives did not falter in their campaign for a graded curriculum. By 1907 a group of primary workers under the leadership of Mrs. Barnes was ready to take a bold step in advance. Up to this time no one had formally proposed to the Lesson Committee any completely graded system of lessons covering all ages up to adulthood, only asking that there should be special lessons for the primary and the adult divisions. Now, however, Mrs. Barnes, acting for "The Graded Lesson Conference," sent to the Lesson Committee then in session a letter stating: "Our desire is to see the present beginners' course of two years suitably revised, and followed with a three years' primary course, and a four years' juniors course; the whole constituting nine years of graded-lesson materials, to the completion of the average pupil's twelfth year."

The Committee, disclaiming authority to act in accordance with this suggestion, offered as a compromise, a group-graded system consisting of: (1) a beginners' course, (2) a primary course for pupils between six and nine, (3) a general course, consisting practically of the Uniform Lessons as then planned, and (4) an advanced course for adult pupils. Neither of these plans, however, was carried out and their importance consists only in preparing the way for a

new step which was now to be taken and which had far-reaching results.

The final preliminary step. In 1908 Mr. W. N. Hartshorne, member of the Executive Committee of the International Sunday School Association, took the responsibility of inviting to an informal conference at his home in Boston representatives of the International Lesson Committee, of the Graded Lesson Conference, of the Editorial Association, and of the Executive Committee of the International Sunday School Association to discuss the annoying and difficult problem of graded lessons. This assemblage of fifty-four men and women, wholly without delegated authority, after two days' discussion, adopted the following resolution:

(1) That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

(2) That the need for a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention, to be held in Louisville, Kentucky, June 18–23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday school.[2]

Graded lessons officially approved. It is seen that the intent of this plan was not to do away with the Uniform Lessons, but to parallel them with a graded series. These resolutions were sent to the International

[2] Sampey, *The International Lesson System*, p. 197.

Lesson Committee, which adopted them and in turn made them part of their report to the 1908 meeting of the International Sunday School Association. The Association approved of the plan, and instructed the Lesson Committee to prepare a thoroughly graded system of lessons, while at the same time continuing the Uniform Lessons.

The Committee carried out its instructions, and thus after thirty-six years of trouble, but of far from fruitless existence, the International Uniform Lessons had as a sister series the International Graded Lessons.

The International Graded Lessons were built on the closely graded plan, a separate unit of subject matter for each grade or year as in the case of public-school texts. The new series, once issued, won its way gradually against the competition of the Uniform Lessons and the various systems of graded lessons which had entered the field. It is now widely used by many denominations, not only at home but abroad. This does not mean that the International Graded Lessons have fully met the anticipations of the advocates of a graded curriculum. Much criticism has been lodged against certain sections of the course, and official revision of the series will probably not be long delayed. Nevertheless, the initiation of this Series marked an epoch in Sunday school progress in the United States.

The International Group-Graded Series

With continued agitation against the Uniform Lessons and with many schools unwilling to accept, or because of their small size feeling that they could not accept, the graded lessons, educators felt that some compromise between the wholly ungraded uniform lessons

and the completely graded lessons should be effected. Consequently, the *International Group Graded Lessons* were projected by the Lesson Committee, and their publication begun by the denominational publishing houses at the beginning of 1924.

Plan of the Group-Graded Series. The plan of the Group-Graded Lessons is to supply *interchangeable units* for each year within each division of the Sunday school in accordance with the following divisions:

Beginners (age 4–5).
Primary (age 6–8).
Junior (age 9–11).
Intermediate (age 12–14).
Senior (age 15–17).

It is evident that the principle of gradation is recognized in this arrangement, the steps being three years (after the beginners' division) instead of one year, as in the case of the International Graded Lessons. When the series is complete there will of necessity be seventeen courses, but these courses will recognize but *six levels of grading*, or degrees of advancement and ability. Many Sunday schools which felt that they could not successfully use the graded lessons readily welcomed the new group-graded system.

Uniform and Group-Graded Lessons in competition. For a time there was thought of discontinuing altogether the Uniform Lessons when the Group-Graded Lessons should be ready for use. Many protests came in from churches using the Uniform Lessons, however, and it was finally decided to continue the Uniform Lessons, at least for a time. So strong was the allegiance to the old Uniform Series that publishers thought it wise to issue the new Group-Graded Les-

sons under the title *Group-Uniform Series*, thus seeking to utilize the sentiment attaching to the term "Uniform" while at the same time introducing the idea of grading.

The problem of the Lesson Committee, the denominational publishers, and leaders in religious education in general is complicated by the presence in the field of certain commercial publishers whose only watchword is "Profits," and who find it more profitable to sell the Uniform Lesson Series than either of the graded series. Such houses freely circulate advertisements calculated to appeal to the reactionary point of view:[3]

Expanding responsibilities of the Lesson Committee. With the addition of this series, the International Lesson Committee, which was originally created to prepare a series of Uniform Lessons, has under its jurisdiction three different series of Sunday-school materials. Looking toward the future, it is possible that this committee may finally be commissioned also

[3] From David C. Cook Publishing Co. Announcement for 1924.

For some years, Sunday schools have been offered, besides the International Uniform Lessons, a series of so-called Graded Lessons which provide fifteen or more different lessons for each Sunday. A new series of Graded Lessons is now in course of preparation. These are designated as "Group Graded." Such lessons are now being furnished by several publishing houses beginning with 1924 for Primary and Junior Department use.

We have been, and still are publishing the International Uniform Lesson Series which provides one and the same lesson for all ages. This series is adapted in its treatment to different departments of the school by means of special lesson helps which we furnish.

1. We believe, all things considered, that one lesson is better than many, the Uniform Lessons better than the so-called Graded, especially for the Primary and Junior Departments.

2. The Uniform Lessons have a successful record of many years and are still used by a very large majority. The graded lessons are still "on trial." Witness this new departure.

with responsibility for week-day church school and vacation church-school lessons; perhaps also with the curriculum for teacher training. If so, it is clear that the constitution of the committee should be changed so as to include in its personnel a larger element of those who are adequately trained in the principles of modern religious education and curriculum making.

Other Graded Series

It has already been indicated that other graded curricula were developing during the period covered by the evolution of the various International series. Some of these were denominational and some non-denominational.

The Completely Graded Series. The six-year graded series begun by Blakeslee in 1888 proved so successful that a Completely Graded Series was projected which should provide for all ages from kindergarten to college. This series, well under way when, in 1910, Blakeslee died, was taken over by Charles Scribner's Sons and completed under the joint editorship of George A. Coe, Charles F. Kent, and H. A. Sherman. Issued under the name, *Completely Graded Series*, it has had a wide acceptance and circulation among many of the denominations in the United States and has been carried to foreign missionary fields.

The Lutheran Graded Series. Among the first of the denominations to see the need of graded lessons were the United Lutherans, who in 1895 adopted the *Lutheran Graded System*, the earliest graded Sunday-school curriculum except that of Blakeslee. This series, which provides yearly courses from the Cradle Roll to the age of twenty, is widely used among Lu-

theran groups, whose confirmed membership in the United States exceeds two and one half millions.

Constructive Studies in Religion. While the Blakeslee and the Lutheran Graded Series were getting under way, President William R. Harper and his biblical colleagues of the University of Chicago were making the experiments in the Sunday-school classrooms which resulted in the widely and favorably known series of graded textbooks which were issued by the University of Chicago Press under the general title, *Constructive Studies in Religion.* Yearly courses were provided for all school grades, the mechanical form of the books setting the highest standard that had at the time of their issue been reached in Sunday-school lesson materials.

The Beacon Course. During the same period the Unitarians, always noted for their emphasis on the educational method in religion, were preparing the way for a new graded curriculum which was initiated under the supervision of William I. Lawrance, who had as colleagues or advisers Dr. Florence Buck, Edwin D. Starbuck, and Luther A. Weigle. A carefully graded curriculum was planned and the series issued under the name of *The Beacon Course.* All ages from the kindergarten through the public school were provided for, and elective courses added for adults.

The Christian Nurture Series. Probably no Protestant church in the United States has shown a more consistent belief in religious education than the Protestant Episcopal. Though at first joining with other denominations in planning toward a uniform curriculum, they early decided that the International Lessons lacked in the ecclesiastical element required for the Episcopal mode of approach to religious instruc-

tion, and so withdrew in order to develop their own materials. After various experiments they outlined a plan for a new graded series and (1912) commissioned William E. Gardner with responsibility for its creation. He called to his assistance Lester Bradner. Together they sought the advice and cooperation of many educators and teachers and jointly a selected group of workers developed the *Christian Nurture Series* of graded texts. This curriculum, like other graded lessons, provides yearly units for the entire public-school period, with special units for adult students.

Westminster Textbooks of Religious Education. Not satisfied with the International Graded Series, and feeling the desirability of as close a correlation as possible of the newly developing week-day church schools with the Sunday schools, the Presbyterians, in 1921, initiated a correlated graded curriculum which provides for both Sunday and week-day classes in a single course. The series bears the name of *Westminster Textbooks in Religious Education*, and is under the editorship of Walter A. Squires.

The Abingdon Religious Education Texts. To meet the need of the rapidly developing week-day church schools The Abingdon Press began in 1920 the preparation of an extensive series of nondenominational graded textbooks under the title *The Abingdon Religious Education Texts*. This series, offering, as it does, a separate text for each semester from the third grade on, and supplying both a pupil's text and a teacher's manual for each course, consists of a large number of units. The range extends from pre-school age to the end of the high school. The purpose has been to make the texts as effective both educationally and mechanically as public-school texts for the corre-

sponding grades. David G. Downey is general editor and George H. Betts editor in charge of the series. Though planned for week-day church schools, the volumes of this series have found their way into the Sunday schools of many denominations.

Many other curriculum activities have been under way during the first quarter of the present century, but the lesson series just named constitute the center of curriculum enterprises. The standards they set are the standards of the more progressive church schools. The educational viewpoint they represent defines the outlook upon religious education of the church leaders of the day. Each of these series will be given more detailed treatment in Part III of the text, where individual units will be described and their effectiveness as curriculum material estimated.

Questions for Study and Discussion

1. Judging both from your study and from your contact with churches, how do you account for the slowness of the Sunday schools to adopt a graded curriculum?
2. The Sunday school seems always to lag a step behind the public school in its recognition and adoption of educational principles. Can you explain why this should be true?
3. Estimate the validity of the claim of the chapter that teachers are often more progressive in their educational outlook than are administrative officials of the churches.
4. Note in this chapter another illustration of a reform movement springing up from outside ecclesiastical organization and being forced upon conservative officials only by the pressure of public opinion. What does this suggest to you as to the method that social and educational reformers should follow?
5. Let some member of the class bring in a report on the

influence of Henry Clay Trumbull on Sunday school development.

6. Let a member of the class bring in a report on the attitude of the International Sunday School Association on the question of graded lessons, citing the various actions taken at succeeding conventions.
7. From the point of view of social psychology discuss the validity of mass judgment, as in a convention, on such technical questions as are involved in education.
8. Many churches use lesson materials published by independent commercial publishers rather than by their own denominational publishing houses, the inducement being that the materials, though inferior in quality, are a few cents a year cheaper. What can be done to remedy such shortsighted policy?
9. Let some member of the class bring in a report on the history and work of the International Lesson Committee. Another might bring in a report on its present personnel.
10. Do you think it is well to have competing church school curricula in the field, or would it be better to have one curriculum agreed upon for all churches? Consider the influence of competition of values in giving us the public school texts of the day: would we want a monopoly here?

References

Brown, *A History of Religious Education*, Chapter V.
Fergusson, *The Church School*, Vol. III, pages 458ff.; 492ff.
Haslett, *The Pedagogical Bible School*, Chapter III.
Report of Eleventh International Sunday School Association.
Meyer, *The Graded Sunday School*, Part 2.
Rice, *The Sunday School Movement*, Chapter IX.
Sampey, *The International Lesson System*, page 155ff.
Trumbull, *Yale Lectures on the Sunday School*, Chapter III.
Wardle, *History of the Sunday School Movement*, page 171ff.
And, in addition, the textbooks of the various graded series indicated.

CHAPTER VIII

THE MUSICAL ELEMENT IN THE RELIGIOUS CURRICULUM

ALL peoples in the course of their religious evolution develop musical chants and hymns through which to express their feelings and emotions. The Babylonians addressed metrical praises to their many deities and in chants and songs described the glories of their temples. The ancient Chinese chanted odes in honor of departed ancestors. Japanese Shintoists and Buddhists lift voices of praise to deities who care for the worshiper's earthly good or guide him to the shores of bliss. Four times a day the Egyptian priests intoned the praises of their divinities. The Greek poets were hymn-writers, the Muses were believed to devote their time to divine praises, and rewards were offered the poets for producing the best hymns.

The earliest history of the Hebrews shows the use of sacred song, and their writers were endowed with a high degree of poetical feeling and beauty of expression. The Hebrew Psalter is the inspirer and forerunner of the Christian hymnal. Even in the first century can be traced the production of Christian hymns, the Greek version of the Psalms serving as the model, though lacking, as it was, in metrical structure. Pliny the younger, writing in the second century, tells of the Christians glorifying their Christ in song.

The Rise of Modern Hymnology

Modern hymnology owes its rise to the Reformation. Among the first Protestant hymns published were two small volumes issued in the German tongue in 1524 and containing thirty-eight hymns from the pen of Luther. Of these eleven were wholly or in part translated from the Latin, four were revised from hymns of the pre-Reformation Church, twelve were paraphrased from the metrical psalms or from other parts of the Scriptures, and eleven were original. More than twenty of Luther's hymns are still in common use. Protestant Germany possesses what is probably the richest collection of Christian hymns, about eighty thousand in number.

Though the English are less musical than the Germans, they have not been without their sacred songs. Even before the Reformation they were listening to hymns in Latin sung by the choir. The influence of Calvin served for a time to turn the musical impulse in the direction of the metrical psalms and away from the freer hymnology such as flourished among the Lutherans. Soon, however, the people tired of psalm singing, and gradually out of the psalm was developed the hymn. Sharp and sometimes bitter was the conflict between the advocates of psalmody and hymnody as an instrument of worship. Nor was the battle confined to England itself. It was transferred to America and became a fruitful bone of contention among Christians on the new shores.

Isaac Watts' hymns for children. Needless to say, children were not taken into account in the earlier hymnology of the church. Not until the days of Isaac Watts (1674–1748) was there any attempt to make hymns suited to the needs of childhood. And

it is possible that even then we should give more credit to Watts' good intentions than to his actual achievement in this field, though when his *Divine and Moral Songs for Children* was issued in 1715, a start was made and an influence set in motion which was to remain vital for a hundred years.

Watts was himself a lover of children, but he was thoroughly imbued with a conviction of the essential depravity of their natures. He looked upon play, sport, and laughter, if not as an evidence of depravity, at least as sinfully wasted time. Naturally, therefore, his songs intended for children's use were rather dismal. Far from expressing joyousness, they were meant to teach the vanity of life and to lead the mind of the child to thoughts of death and the future life. Referring to children he writes:

> What young ferments of spite and envy, what native wrath and rage sometimes are found in the little hearts of infants and sufficiently discovered by their little hands and their eyes and wrathful countenances, even before they have learned to speak or know evil.

Deploring the child's love of play and not comprehending its part in development, Watts writes:

> Cast a glance at the sports of children from five to fifteen years of age; what have all these little toys and fooleries in them that would be fit for young angels dressed in flesh and blood? Would so many years of early life have been wasted in such mean and trifling diversions by a race of holy and rational beings? and how much early iniquity and mischief in thought, word, and action is mingled with these sportings among the younger tribes of mankind God only knows.[1]

[1] Burder, *Works of Isaac Watts*, vol. vi, p. 86.

Possibly this unsympathetic attitude of Watts came partly from his own sickly and unnatural childhood, but it also represented the prevailing spirit of the age.

The children show their appreciation. Whatever the children of to-day might think of Watts' songs, those of that day hailed them with delight and sang them enthusiastically. These hymns contained a homely simplicity and a directness of approach to their moral or religious themes which appealed to the child mind, especially in an age when very little music was heard or sung by the people. Among this collection was the famous Cradle Hymn beginning,

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed,
Heavenly blessings without number
Gently falling on thy head."

This hymn has probably not been excelled in its appeal to mother love and to childhood's feeling of need for care, written though it was by a middle-aged bachelor who had little contact with childhood.

Though the child might not comprehend the full meaning of these stanzas, his sense of awe and wonder will readily respond:

"I sing the almighty power of God,
That made the mountains rise;
That spread the flowing seas abroad,
And built the lofty skies.

"I sing the wisdom that ordained
The sun to rule the day;
The moon shines full at his command,
And all the stars obey."

The poverty of great masses of people of that day is suggested in the verses:

"Whene'er I take my walks abroad,
How many poor I see!
What shall I render to my God
For all his gifts to me?

"Not more than others I deserve,
Yet God hath given me more;
For I have food while others starve
Or beg from door to door."

Modern missionary education methods would hardly be satisfied with the sentiments expressed in these verses, even if the purpose as announced in the title is "Praise for the Gospel":

"Lord, I ascribe it to thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a heathen or a Jew.

"Then if this gospel I refuse,
How shall I e'er lift up mine eyes!
For all the Gentiles and the Jews
Against me will in judgment rise."

The rugged moral lessons inculcated by Watts' homely verse are typified by these sentiments:

"Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to.

"But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

"Let love through all your actions run,
And all your words be mild;
Live like the blessed virgin's Son,
That sweet and lovely Child.

. . . . . .

"Whatever brawls disturb the street,
There should be peace at home;
Where sisters dwell, and brothers meet,
Quarrels should never come.

"Birds in their little nests agree,
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight.

"Hard names at first, and threat'ning words,
That are but noisy breath,
May grow to clubs and naked swords,
To murder and to death."

The modern nature lesson was forecast in the widely known verses beginning:

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day,
From ev'ry opening flower!

"How skillfully she builds her cell!
How neat she spreads her wax!
And labors hard to store it well
With the sweet food she makes."

The more somber side of Watts was shown in the harsh theology which ruled in his day and which he evidently accepted and sought to teach to children:

"There is beyond the sky
A heaven of joy and love,
And holy children when they die
Go to that world above.

"There is a dreadful hell
And everlasting pains,
Where sinners must with devils dwell
In darkness, fire, and chains.

. . . . . .

"Happy the child whose youngest years
Receive instruction well,
Who hates the sinner's path, and fears
The road that leads to hell.

. . . . . .

"Why should I say, 'Tis yet too soon
To seek for heaven or think of death?
A flower may fade before 'tis noon
And I this day may lose my breath.'"

Respect and obedience in the home are powerfully and rather dreadfully inspired by such imagery as that contained in these lines:

"Have you not heard what dreadful plagues
Are threatened by the Lord
To him that breaks his father's law
Or mocks his mother's word?

"What heavy guilt upon him lies!
How cursed is his name!
The ravens shall pick out his eyes
And eagles eat the same."

It is likely that we must agree with the critics that Watts did not, especially in his writing for children, create high-class lyrics. It is likely too that the generous acceptance accorded his *Divine and Moral Songs* came in no small degree from the paucity of musical materials at that time available for children. Yet either by insight or accident he came nearer to the psychology of the child than did Charles Wesley, the other distinguished writer of this period who attempted hymns for children.

In the year when Watts published his *Hymns* (1707) Charles Wesley, the poet of a new movement, was born. John Wesley, the evangelist of that movement, and also one of its hymn writers, was at this time in his fifth year. The Wesleys greatly enriched Christian hymnology, both by their own writings and by translating and editing the hymns of others. Charles Wesley wrote over six thousand hymns, many of which have been received by evangelical churches regardless of denomination and carried around the world.

Wesley writes hymns for children. In 1763 Charles Wesley published his *Hymns for Children.* This collection, reprinted several times during the life of the author, contains about one hundred hymns. In judging them we must remember that the concept of childhood as differing essentially from adulthood in its religious needs lay a full century ahead. The main thing as then conceived was to impress on the young mind the essence of correct doctrine, the heinousness of sin, the certainty of rewards and punishments, and a proper concept of God as defined in the theology of the day. The opening hymn begins:

"Hail! Father, Son and Holy Ghost,
One God, in Persons three!
Of thee we make our early boast,
Our songs we make to thee."

The creation story is retold in a hymn beginning:

"O all-creating God!
At whose supreme decree
Our body rose, a breathing clod,
Our soul sprang forth from thee."

Heaven and hell are vividly portrayed in detailed imagery:

"Where shall true believers go,
When from the flesh they fly?
Glorious joys ordained to know,
They mount above the sky.

. . . . . .

"There they lie, alas how long!
Never can they hope release;
Not a drop to cool their tongue,
Not an hour, a moment's ease;
Damned they are, and still shall be,
Damned to all eternity.

. . . . . .

"Shall I, amidst a ghostly band,
Dragged to the Judgment seat,
Far on the left with horror stand
My fearful doom to meet?"

Boys are exhorted against the twin sins of idleness and play in a hymn beginning with these words:

"Let heathenish boys
In their pastimes rejoice

And be foolishly happy at play.
Overstocked if *they* are
We have nothing to spare,
Not a moment to trifle away."

Girls are advised concerning the traditional weakness of the sex:

"Oh, dire effect of female pride!
How deep our mother's sin, and wide
Through all her daughters spread!
Since first she plucked the mortal tree,
Each woman would a goddess be
In her Creator's stead."

Better at least from our present point of view are the songs referring to Jesus.

"Holy child, of heavenly birth,
God made manifest on earth,
Fain I would thy follower be,
Live in everything like thee.

. . . . . .

"Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to thee.

"Fain I would to thee be brought,
Dearest God, forbid it not.
Give me, dearest God, a place
In the kingdom of thy grace.

. . . . . .

"Lamb of God, I look to thee.
Thou shalt my example be.
Thou art gentle, meek and mild;
Thou wast once a little child."

Children's Hymnology in America

Children in colonial America had for several generations no songs or hymns meant for their own particular use. The early Puritan church permitted no organ, and Calvinism knew no joy except in doing the will of God. If music there was to be, it must consist of a singing of the Psalms to doleful tunes.

The Bay Psalm Book. In 1640 there issued from a printing press set up in the home of President Dunster, of Harvard College, the first book printed in America. It was the *Bay Psalm Book*, prepared by Thomas Welde, Richard Mather, and John Eliot, the apostle to the Indians. For one hundred years the *Bay Psalm Book* ran through successive editions. Together with *The New England Primer* it stood as a fit symbol of New-England life. Sabbath after Sabbath children and adults alike came to the meeting-house, bringing their Bibles and their Psalm Books. The minister, the schoolmaster, or a grave deacon often "lined out" the words for the congregation, and, without musical accompaniment, if often not without tune or melody, the metrical lines were sung. There was no art, no comfort, no outgoing of joy, no beauty that it should be desired. The children were to wait more than a century for anything in the way of proper music in which to express the natural joyousness of their natures in song.

The purpose in view in the *Bay Psalm Book* was to follow as closely as possible the Hebrew original. The preface urges, "If, therefore, the verses are not always so smooth and elegant as some may desire or expect, let them consider that God's Altar needs not our pollishings." From the Puritan poets' hands the twenty-third Psalm emerged in such form as this:

"The Lord to mee a shepheard is,
want therefore shall not I.
He in the folds of tender-grasse
doth cause mee down to lie."

America goes to England for her hymns. At the beginning, America turned to England for its hymnology, as for the rest of the materials for its Sunday schools. What was probably the first collection of hymns prepared specifically for the Sunday school was published at Plymouth, England, in 1787; this included forty-four hymns from Watts. In 1790 a small hymnal was issued by Rowland Hill. In 1806 a Methodist collection came out which had large use in England for a generation.

All of these editions found their way to the United States and in some degree into the Sunday schools. Many schools used Watts' *Divine and Moral Songs*, and a smaller number Wesley's *Hymns for Children*. A volume by Ann and Jane Taylor (1810), *Hymns of Infant Minds*, found some favor. Taken all together, however, we may say that hymns suitable for use in children's gatherings were almost nonexistent one hundred years ago. One writer describes the situation when he speaks of "the grim and ponderous tune to which we youngsters were solemnly exhorted to trail our voices, while a hymn of equally unattractive character dragged its slow length along. The singing was a religious duty to which we were expected to give heed and which we tried faithfully to discharge, as we would have tried to submit cheerfully to an amputation."[2]

Early collections published in America. *Union*

[2] J. S. Hart. Quoted by Rice, *The Sunday School Movement*, p. 151.

Hymns, published by the American Sunday School Union in 1835, tells us in its preface that up to that time no collection of hymns had been published of sufficient scope to supply the wants of the Sunday schools. The compilation published under the title *Union Hymns* included five hundred and twenty selections. Many of these were intended to appeal to children, though it is to be feared that this aim was often missed. The mistake was frequently made of assuming that a hymn *about* a child is of necessity interesting to a child. This, for example, is hardly a child's hymn:

"The children's angels always view
Their heavenly Father's face,
His joyful messenger and true,
In providence and grace."

Nor would we to-day undertake to teach the care of God by such doggerel as this:

"Isaac was ransomed while he lay
Upon the altar bound;
Moses, an infant cast away,
Pharaoh's own daughter found.

"Joseph, by his false brethren sold,
God raised above them all;
To Hannah's child the Lord foretold,
How Eli's house must fall."

With the development of the Sunday school came an insistent demand for new hymns for children. But a writer of great hymns is born only once in a generation or a century, and the first publication of Sunday-school hymnals in this country contained little or no

new material, being made up by selecting and reselecting, as has been done many times since, from existing hymns originally written with adults in mind.

Quantity rather than quality. Before the middle of the nineteenth century, however, a great flood of new songs and hymns for children deluged the Sunday schools. The day of the revival was at hand, the restraints of Puritanism were thrown off, and both the hymns and the music took on a somewhat lighter and more emotional tone. That there was a lowering in quality is no doubt true, though this was probably balanced by the ultimate gain in outlook as to the ends music should serve in religious feeling and expression.

That few, if any, lasting hymns came from this period tells its own story as to the quality of the productions. The verses, differing radically from the penetrating moralizing and theologizing of the older writers, came to be largely a structure upon which to hang a tune. Under the older concept the music factor was more or less incidental in singing, the sentiment constituting the measure of worth. Not rhythm, sound, melody, but meaning was the criterion. Now, the appeal was to be to the ear instead of the intellect, to the love of rhythm rather than to reason. Even when governed by this point of view, however, it was impossible to depart wholly from the doleful outlook upon life which had so long obtained in the child's religion. Witness, for example, the soberness and the senselessness of the refrain from a typical song of the period:

"We're nearer, nearer home,
Our blessed happy home,
Where grief and sin can never come,
We're nearer, nearer home.

Nearer home, nearer home,
Nearer to my happy home,
Nearer home, nearer home,
Our blessed, happy home."

Interests of the child gaining ground. Indicative of the fact that the interest of the child was a factor from this time on to be taken into account is a change in the type of titles adopted, after the middle of the century, for collections of hymns intended for children. We now have no more "Divine and Moral Songs" nor "Hymns for Children," nor "Divine Hymns in Easy Language," but such titles as the following: *Sunshine for Sunday Schools*; *Echoes of Praise; Fresh Laurels; Golden Shower; Bright Jewels; Songs of Glory Land.* That the popular title is not always a guarantee of the contents, however, is seen from these typical verses taken from collections published by Bradbury:

"We gather them in, we gather them in,
The golden sheaves, from the paths of sin;
The precious souls of the children dear
Are the golden grain that we garner here.

. . . . . .

"I'm a lonely traveler here,
Weary, oppressed,
But my journey's end is near—
Soon shall I rest!
Dark and dreary is the way,
Toiling I've come;
Ask me not with you to stay,
Yonder's my home.

. . . . . .

"My soul, be on thy guard,
Ten thousand foes arise;
And hosts of sin are pressing hard,
To draw thee from the skies.

"Oh watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Evangelistic songs make their appearance. The successive waves of revivalism which have swept the church, as early in last century, again in the fifties, and following the Civil War under the leadership of Dwight L. Moody, have left their mark on the hymnology of the Sunday school as well as the church. The soul-stirring melodies sung by Sankey and the inspiriting choruses led by him as Moody's work-mate made a deep impression, and the hymns used in these meetings and written for them played an important part in Sunday-school singing.

If it is said that much of the evangelistic hymnology lacked poetic quality and some of the music came near being of the jazz type, we must reluctantly agree. But nevertheless it had spirit and feeling, and it did answer to a need for something hopeful and joyous in religious expression. And it also served the good purpose of directing the trend away from the depressing theology representative of much of the hymnology which it displaced.

Denominational Hymn Books for Children

With the rapid development of the Sunday school following the adoption of the International Uniform Lessons in 1872, the various denominations definitely

entered upon a policy of providing their own Sunday school song books. Since that time there have been scores of volumes published, some in editions without music and costing but a few cents, others in imposing form and ranking favorably with the hymn books of the general church.

The children of the nation learn to sing. Especially since the beginning of the present century have the public schools been teaching music to their pupils. Excepting in some of the rural schools it is now rare to find a course of study that does not provide for music, or a schoolroom whose pupils are not acceptable singers of good songs. This movement has helped the Sunday school in providing it with pupils who know the rudiments of music and are accustomed to singing. It has also placed upon it the necessity of improving the standard of its hymnology if the musical element of its curriculum is to compare favorably with that of the public school.

This holds true particularly for the younger children of the church school. Even general education is only gradually succeeding in providing songs and music suitable for the kindergarten grades. The church kindergarten has until recently been almost destitute of suitable song material. The primary and junior grades fare but little better.

A revival of children's hymnology needed. The church needs a revival of hymnology—a hymnology for its children and youth. It needs writers of lyric poems lofty in sentiment, warm with religious emotion, touched with the spirit of childhood, fit vehicle for the expression of fine appreciation, throbbing feeling and high resolve. To go with this it needs writers of music to accompany these lyrics—music

adapted to the voices and hearts of children, and worthy of the task laid upon it as an instrument of worship and aspiration for the young.

Questions for Study and Discussion

1. Make a statement of the function and importance of music as a part of the religious curriculum.
2. What significance do you attach to the fact that all religions have developed musical forms of expression?
3. Explain the different attitudes taken by Luther and Calvin concerning music, and estimate the effect this had on the religious program developed by each.
4. Do you think religious hymns should be used chiefly to *instruct* or to *inspire* and give *satisfaction?*
5. If you have the collections available, make a comparison of the hymns for children written by Watts and by Charles Wesley.
6. Make a collection of current song books for children and judge their suitability based (1) on the hymnology and (2) on the music.
7. Let each member of the class make a list of the ten best hymns you can find for primary children; for junior children; for intermediates and seniors. Compare these lists and make a new list out of the highest choices.
8. Make a list of songs now being used in Sunday schools which you think should be discarded. Compare lists made by different members of the class.
9. A rule sometimes given concerning the psychology of appreciation is that "taste grows by what it feeds upon." Does this hold true for music?
10. You sometimes observe a leader of Sunday school singing, talking, joking, asking one section to sing the stanza and another the chorus, or employing various other devices to put "pep" into the singing. Is this a good method.

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PART TWO

THEORY AND PRINCIPLES

CHAPTER IX

SCIENTIFIC METHOD APPLIED TO THE CURRICULUM

THE outstanding characteristic of our age is *evaluation*. The expert with his stop-watch studies the movements we make in laying a brick or packing a box. The scientist with his test tube determines what we shall put into a railway rail or a balanced ration. The farmer with his weighing scales and his Babcock tester sends one cow to the dairy and another to the packing house.

This investigating attitude has extended to the realm of spirit as well as to that of matter. In their religion men have turned to examine the foundations of age-long beliefs to make sure of their validity. In matters of social and economic justice many practices and assumptions long accepted without question have been called before the bar of public opinion and their measures taken. In the field of political theory and practice acts and methods once tolerated without question are now subjected to the pitiless light of publicity and their baseness exposed. We are to-day very busy carrying out literally the scriptural injunction to prove all things. We are willing to hold fast to that which is good, but we want to be very sure that it is good if we are to hold to it.

So also in education. Standards accepted for centuries are being ruthlessly tested and examined.

Methods used for generations are obliged to defend their position. Nothing is secure that cannot prove its right to its place. Nothing is too sacred to be summoned to the laboratory or reduced to medians and standard deviations. Measure, evaluate, test—these are the watchwords of present day education.

In accord with the scientific character of the age the spirit of evaluation carries over to the religious curriculum. Many scholars are to-day seeking for definite standards of value that may guide in the present fundamental reconstruction that is going on. In the materials we are offering in our church schools great changes are already under way and still others in sight. A new Renaissance of thought is upon us in the field of subject matter for religion and morals. It behooves us to know whither it tends. It is our purpose, therefore, in this chapter to study the application of scientific method, or if you prefer, the scientific spirit, to the evaluation and construction of curriculum materials for the church schools.

What is Scientific Method?

Probably no technical or formal definition would throw light on the nature of the scientific method, its concept being too complex and comprehensive to be defined within the limits of a single sentence of description. Very broadly we may say that scientific method is the method employed by science. It involves both an attitude of mind and a technic.

The attitude of mind necessary to scientific method. No person can use or understand scientific method whose mind is not open to truth, no matter whence it comes or what its implications. Those who believe

in a "finished" revelation to favored individuals belonging to a definitely "chosen" group; those who pin their faith to an infallible church or accept dogmatic authority assumed by individuals in ecclesiastical and theological matters; those who demand a literal Scripture and a closed canon; those possessed of convictions unaccompanied by an open mind for new truth—all such persons will deny the validity of scientific method as applied to religious questions, asserting that religion is in a sphere of its own, not to be subjected to the same laws and methods that apply to other phases of human experience.

On the other hand, those who believe in religion as a progressive revelation worked out under Divine Providence, but in the processes of human relationships and experiences; those who believe that religion is a part of an integral life process and a vital function operating conjointly with other factors in human experience; those who believe that religious truth is a part of a larger body of universal truth and in harmony with it; those who conceive of religion as a way of life rather than the acceptance of particular forms and observances—such persons will have no difficulty in accepting scientific method as an instrument in the discovery and application of further truth in the field of religious experience.

No necessary conflict between science and faith. Scientific method does not deny faith, for it recognizes the limitations of human knowledge and, by analogy, is aware that realms of religious reality may exist beyond what have been explored. But it asks that faith shall be intelligent, and that it shall not run counter to what man has learned by observation, reason, experience. A faith that contradicts the

rational system running through the universe, as reason based on investigation understands it, is rejected by scientific method no matter how strongly that faith may be supported by tradition, authority, or sentiment. On the other hand, scientific method welcomes a faith which builds upon, while going beyond, the body of truth which science has discovered and proved, recognizing that knowledge has, for the present at least, reached its limit in certain directions. Such faith scientific method gladly owns as an ally whose method allows it to go into realms denied to science, which deals only with observable and demonstrable phenomena. There is, therefore, no conflict between science and faith, so that faith recognizes demonstrated truth, and so that science makes sure of the facts upon which it rests its conclusions.

Scientific method seeks the facts. Scientific method takes nothing for granted that does not rest on demonstrated truth or acknowledged law. It does not try to reason from *a priori* positions or from data the foundations of which are not recognized as secure. It desires to know *all* there is about the case in question, coming at it from every angle, securing every shred of evidence, leaving no stone unturned to discover the full truth involved in the situation. Scientific method is not awed by authority nor intimidated by dogmatism, no matter what the source. For it there is no infallible fountain of human wisdom; no body of knowledge that is complete, and no gateway of wisdom the key to which is held by any single person or institution. It recognizes no master save truth, and approaches every problem with an open mind. It is therefore unconcerned about tradition, expressing

no prejudice because a thing is old, nor yet ascribing to it any virtue because of its antiquity. Each new fact or what claims to be a fact stands upon its own feet unsupported except by the demonstrability of its claimed position. Demonstrable *fact* and accepted *belief*, however cherished the latter may be, are recognized as belonging to different categories.

Nor is scientific method disturbed over any possible changes that may be required in view of new facts discovered. If a new discovery makes the sun instead of the earth the center of our immediate section of the celestial universe, or if it shows that man has lived as man on the planet for half a million or a million instead of a few thousand years and that he is one link in a great chain of organic evolution, scientific method is not concerned over the readjustments required in other realms of thinking (or faith!) by these new facts. It does not approach the field of exploration with one eye out for new truth and the other casting side glances at the safety of cherished beliefs or institutions. It agrees with Martineau when he says, "No inquirer can fix a clear-sighted gaze toward truth who is casting side glances all the while on the prospects of his soul." It has supreme confidence in a rational universe in which all truth will fit in with other truth when all is known, and is confident that an integral pattern will be formed without flaw or blemish when all truth has been discovered and properly related.

What the facts mean. Scientific method asks, "How are the facts to be interpreted?" In many fields it is relatively easy to find out the facts. A much more difficult question is what do these facts *mean?* And at the risk of seeming for the moment

to be interested in mere hair-splitting, it will be worth while to ask the question, what do we mean by *meaning?* What is the "meaning" of any fact or set of facts? What is the function of meaning once it is discovered? Ignoring for our present purpose all metaphysical niceties, we may say that, thought of from the standpoint of adaptation to environment, *meaning* is a symbol for some act of adjustment. It is a guide to response, a signboard for behavior. For example, a red placard nailed upon the side of a house means *to keep out.* A certain condition in the stock market means *to buy;* another condition means *to sell.* Striped bars lowered across the roadway mean *to stop.* Certain physical signs or symptoms mean *to change* the regimen of living or suffer consequences. Certain lawlessness and disregard of recognized social and moral standards mean *to modify* our system of moral and religious education or suffer a collapse.

We have been implying that our ultimate concern is not in facts themselves, but in their meaning or in their value as symbols for action. Let us next inquire whence do facts get their meaning? Where does meaning come from? Out of what kind of situations do meanings emerge? It is a commonplace in both psychology and philosophy that the meaning of any object arises only out of its *relationships* to other objects. If we could conceive of any object in the universe, from atom to Deity, utterly devoid of all relationships, such an individual would for the rational mind have absolutely no meaning. Put more positively and concretely we may say that fire gets its meaning from its relationship to blistered and painful skin, or to beneficent warmth or to buildings reduced

to ashes. Alcohol gets its meaning out of its relation to poverty, crime, degradation. The church gets its meaning from its relationship to a Christianized social order and to inspired and uplifted personal lives. *Similarly, a body of subject matter offered in the curriculum gets its meaning from its relationship to the requisite knowledge, the desired attitudes, and the necessary habits and characteristics of the individual or the society it serves.*

In seeking to interpret the meaning of its facts, scientific method is therefore always seeking for new relationships or new light on old relationships in order to prove or disprove the validity of meanings as they have been understood. Have they been properly read as symbols for action? Do right individual and social responses follow the meanings accepted?

It asks what course of action is to be followed. Under scientific method facts are not sought and their meanings unraveled as a mere intellectual gymnastic; for scientific method seeks to provide a better adjustment to environment for the individual and a better social participation in the life processes of society. As previously stated, facts and their interpretations are but to serve as guides to procedure. When, therefore, new facts are discovered and new meanings evolved, something is ordinarily *to be done* about it. Some change is to take place, some action to be carried out. It is this method—namely, the collecting of facts, the finding of their meanings, and then the following out of these meanings in revised action—that constitutes rational, that is, scientific, progress.

It is to be noted in this connection that the three

steps indicated in scientific method, namely, the collecting of facts, the interpreting of facts, and the carrying out of the implications of the facts in individual and social contacts, constitute an increasing scale of difficulty. The mere discovery of facts is very much easier than their interpretation. Similarly, it is much easier to interpret facts and discover their meanings than it is to put into practice the changes which are suggested. Shakespeare, recognizing the truth of this proposition, says, "It were easier to tell twenty what were well to do than to be one of the twenty to follow my own teaching."

Scientific Method Applied to the Curriculum

Scientific method applies in principle to the problems of curriculum making and evaluation in the same way that it would apply to any other field of research. In its search for facts and in their interpretation and application it does not have to begin *de novo*. Here, as in other fields of human endeavor, the past has made its contribution and certain positions are already reasonably proved; and others have been tested and discarded. We can in many things begin where the workers of other generations have left off. General psychology has made its contributions concerning the mind of the individual and the influence of social forces. So also with scientific education, sociology, and ethics. Each of these fields has developed tested methods of investigation. Each has collected certain bodies of facts, and each has evolved certain principles and laws which have proved themselves in practice.

Other sciences help in curriculum making. Reli-

gious education, and within this field the curriculum, is justified in taking advantage of the work done in these other fields. It is only necessary, for example, to go back to the fundamentals of psychology in order to discover the workings of the child's mind and the laws of his growth in religion, for this has been discovered for other aspects of experience and the same laws will hold for religion. It is only necessary to return to the foundations of sociology and social psychology to discover the influence of the religio-social forces and drives that operate upon human nature; these are already known. It is only necessary to go back to the accepted criteria of human conduct in order to establish a basis for the fundamental virtues to be supported by religious training; this has already been determined in the field of ethics.

Scientific method makes use of team work. It understands that the progress of enlightenment and wisdom against error and superstition is a relay race, and that it is not required that each runner in his section in the race cover the ground that has already been won by his fellow runners. This is all to say that religious education, and the study of the curriculum, can safely borrow from general education, from psychology, from sociology, from ethics and from all other available sources. It can then build upon the foundations that have already been laid, making, of course, special applications to meet particular needs in this field. By using this method it can make immensely more rapid and sure progress than if it considers religion and religious education so completely a thing in itself that laws and principles discovered in other aspects of experience fail to apply. With this position stated we may now turn to a more

detailed consideration of the application of scientific method to a study of the curriculum.

The Technique Involved in Scientific Method

The starting point in scientific method of research is *the problem.* By problem is meant some obstacle in the way of progress or adaptation, something that needs to be settled. It is what Doctor Dewey calls a "split-road situation," where an alternative must be chosen, or a way through must be discovered. This phase of scientific method can and should be applied to curriculum determination. For example, there is a problem of a graded or an ungraded curriculum (this is a real problem in the small Sunday school), the problem of the proportion of biblical and extra-biblical material, the problem of the objectives set up as a basis for determining the curriculum content, the problem of the concepts and the motives adapted to this or to that stage of individual development, the problem of literalism or its opposite in the use and interpretation of biblical materials, the problem of centering our curriculum emphasis to secure growth or to result in conversion, the problem of correlations, and a hundred other problems.

Locating and defining the problem. The difficulty which often obtains in this connection is that many people fail to recognize that there *is* any problem at such points. Accustomed as they are to this content or that in the curriculum, to this method or that in its organization and presentation, it does not dawn upon their consciousness that there is any problem at such points, that there is any lack of ultimate adaptation on the part of the religious individual because of the failure of the curriculum materials to do their part.

This state of mind was illustrated in the case of one person who, upon being shown a graph indicating that young people of fifteen to twenty years of age are rapidly dropping out of the Sunday school, said that the explanation of this loss was easy: "The young people simply do not know or are not willing to do the will of God." He failed to realize that the problem might reside in the school itself, in its organization, its methods, or its curriculum materials.

The search for data. Once the problem is located and defined, the next step in scientific method is the search for data, that is, for facts bearing upon this problem; and the evaluating, classifying, and relating of these data in such a way as to point to a solution. This technic also is suited to use upon the religious curriculum, though the fact must be recognized that there are values in religion that escape objective test and measurement except as they reveal themselves in behavior and conduct. Yet this caution should not deter us from seeking the determinable and measurable factors which can be located, related, and interpreted.

One of the most encouraging signs in the field of religious education at the present time is this search for data bearing upon curriculum values. For example, the International Lesson Committee, breaking the bonds of its historical methods, is establishing experimental centers in which to test out certain content, method and organization proposed for the curriculum. Several of the larger denominations are planning or have already entered upon such experimentation in their search for facts. Departments of Religious Education in higher institutions are setting up experimental schools where prescribed

materials and methods are under investigation. Various scales and tests are being devised and attempts made at standardization in order to measure the results of different types of programs.

The forming of a hypothesis from the facts and relationships assembled in connection with the problem. After a problem is located and defined and sufficient data are gathered bearing upon its solution, the next step is to form a hypothesis which seems as nearly as possible to meet the conditions of the facts and the problem to which they relate. The hypothesis is in effect a guess which we make at a solution of our problem in the light of the facts bearing upon it. This hypothesis or guess, far from closing the case, serves as a program for gathering new facts for experimenting, testing, investigating, in order either to prove the validity of our hypothesis or to disprove it, and thereby clear the way for another.

If we think intelligently upon the problems of the curriculum, we must of necessity form hypotheses and test them. For example, we may conceive that one of the problems of religious education is *to cause the religious motive to support and reinforce the sense of obligation toward the ethical virtues.* We proceed to gather data upon this problem. From facts gathered we discover that many children who have been taught religion both in the home and the Sunday school seem to connect their religious instruction but little or not at all with their attitudes toward moral and ethical conduct.[1] Religion is to them a thing quite apart from their daily living.

[1] Voelker found that in matters of honesty and dependability there seemed to be little difference between boys who had been in Sunday school and those who had not. See his *The Function of Ideals in Social Education.*

We may form the hypothesis at this point that religion is to them a thing much apart from their lives because it has been taught them quite separate from their everyday experience; that is, as a matter for Sundays, or as so much of mere information found in the Bible, or as matters that relate to the Hebrew people of Bible times many ages ago, but whose bearing on the lives of boys and girls here to-day is not evident. Our hypothesis may also include the proposition that if the starting point for religious instruction is taken from the everyday life interests of the child himself and from the problems that he is constantly confronting in the daily routine of his life, and if the materials are so selected as to relate definitely to these needs and problems, then the religious instruction will take hold in such fashion as that religion and conduct will not have a tendency to be divorced from each other, but the religious will constantly motivate and stimulate in the direction of moral living.

Now, with this as a hypothesis we proceed to put it to the test. We go ahead for the present as if our hypothesis were a proved truth or law. We arrange to make the child's religious instruction start from the crucial points of his daily life and experience as stated. We build the growing religious concepts and ideals into his everyday thinking and feeling. We try in every way possible to connect the religious instruction with action, conduct, habits, character; and in the whole process we definitely select all materials with this end in view. We try this not with one group only, but with many groups; not under one set of conditions only, but under many sets of conditions; not under the leadership of one teacher only, but with many teachers. If we find that, on the whole, our

hypothesis seems to hold, we may announce it as a theory. A theory is a hypothesis that has stood up sufficiently well under testing so that it begins to look tenable.

Other hypotheses which might be tested in ways similar to that just described could be stated as follows: That religious living rather than intellectual statements of beliefs should dominate as an objective in the religious instruction of youth; that the Bible is best taught as nonliteral in its inspiration rather than to give it a rigidly literalistic interpretation which later in most cases has to be corrected; that the social rather than the individualistic concept of religion and of salvation will result in a more vital religious experience for the individual and in a more highly Christianized social order.

The theory stage. After sufficient carrying on of experimentation and verification in order to test the hypothesis, it may, as we have said, if it still seems to hold and to indicate increasing validity, be advanced to the stage of a theory. There is, of course, no fundamental distinction between hypothesis and theory. They are only convenient terms which, to the initiated, convey information as to the degree of certainty which to the scientific mind attaches to the assumed fact or truth. The theory is but the half-way house between *hypothesis* and *law*.

In principle there can be no question that this mode of procedure is valid for religious values, but in practice it is often difficult to apply in that field. This is in part because of the subjective nature of religion, which makes it hard to discover accurately the effects of the teaching of any type of materials or the use of any particular variety of method upon the individual.

After recognizing the fact that religion has its objective phase, which is to be measured in conduct, it still remains true that no small proportion of religious outcome is to be plumbed only within the life of the individual himself. And where religion touches social conduct it is always difficult to isolate the religious factor under consideration, separating it from other influences which are at work upon life, so as to measure its effects by themselves. This is to say that there are too many inexplicable concomitants paralleling any lines of religious instruction, many of which may be working in the same direction as the influences of our teaching. Yet here again the principle obtains that we should carry our scientific method as far as it will apply (but no farther), recognizing the fact that there are always some elements and values which escape and so render our conclusions less absolute than otherwise they might be.

When theory becomes law. When the process of experimentation and verification has gone on sufficiently so that all possible phases of the problem have been investigated, all discoverable data have been brought in and related and proved, and all other exigencies taken into account, and when after all of this assembling, relating, and evaluating, our theory seems to hold good and to admit of no exceptions, we may then advance it to the status of law. The concept law carries with it a certainty and an assertion of unquestionable validity which renders it a very rare word in the field of education, whether in the secular or the religious realm. In this field we have many hypotheses and not a few theories, but few proved laws. This is in part because the nature of the field itself makes it difficult to arrive at positive

and unquestioned truth based upon a wide collection and verification of data, and the careful relating of them into such a system of facts as exclude possibility of doubt or error. It is also in part because we have as yet done comparatively little of scientific investigating in the field of education, and more especially in the field of religious education. The church needs and should train educational scientists to carry on such work.

The practical bearing of the sociological factor. While it is unquestionably true that scientific method can be applied and should be applied to problems of religious education, and especially to the curriculum, the practical worker must also take into account that there is a sociological factor that may not be ignored. Curricula, courses of study and textbooks, however fully they may measure up to the scientific principles of religious education, must finally be acceptable to the churches and must actually be put into use, or they have not served their educational purpose. This may sometimes mean a wise compromise between an ideal of perfection and a practical goal that can be attained. It is right and necessary that the religious educational scientist should know the whole truth so far as it can be discovered. But it may sometimes happen that the "world" (or the church) is not ready to receive the whole truth. At most stages of the world's history leaders in scientific thought have been in the possession of truths and the solutions of problems which neither institutions nor the general public were prepared to accept, and which for that reason could not be made immediately effective as a stimulus and guide to social progress. Witness, for example, thinkers who have been required to

recant their positions or to suffer the martyr's death. Recall the astronomer, who after having stated that the earth is not the center of the solar system, was required to abjure this statement and to express his belief in a geocentric universe or go to a death by burning.

This is preparatory to saying that students engaged in research in religious education may have arrived at conclusions or may be in the possession of well grounded theories or may even have established certain principles and laws, and yet not be able to make all these immediately available in the curriculum for the very practical reason that the church and the public must be educated to their acceptance rather gradually, and not be expected to advance by too sudden steps or too great a distance at one time. Says James Harvey Robinson, "We have available knowledge and ingenuity and material resources to make a far fairer world than that in which we find ourselves, but various obstacles prevent our intelligently availing ourselves of them."[2]

The need for interpreters. This point of view may also mean that we need between the educational scientist in religion and the general public a group of *interpreters,* men and women themselves trained in the methods of scientific research and at the same time closely and sympathetically in touch with the social mind and possessed of a capacity for leadership of the mass. It will be the part of these workers to take the proved findings of the research group and upon them build the most scientifically advanced curriculum which, by wise leadership, can be put into practical effect in the churches.

[2] *The Mind in the Making,* p. 3.

In the spirit of this chapter let us next turn to a consideration of the social origins of religious curriculum materials, and the implications that spring therefrom.

Questions for Study and Discussion

1. To what extent do you think the spirit of testing and evaluating mentioned at the opening of the chapter is directed toward the religious educational program of the church.
2. Can you formulate a satisfactory brief definition of scientific method? Illustrate the operation of this method in different fields of study or investigation.
3. It has been said that there is less open-mindedness concerning problems in the religious field than in any other line. Is this true? If you think it is true, can you offer any explanation?
4. Many of the greatest scientists, probably as large a proportion as holds for the mass of our population, are men of deep religious faith. Relate this fact to the "conflict between science and religion."
5. The leading theological schools accept and teach evolution as fully as do schools of science. Do you think the church ever loses by adopting the accepted positions of science? Recall in this connection the war that was waged over the Copernican theory. Was religion injured by the discovery that the universe is not geocentric?
6. Does truth in one realm ever really conflict with truth in another realm? Where there is seeming conflict, what are the possible causes?
7. It is easy enough to find open-mindedness without convictions, or convictions without open-mindedness. Discuss the possibilities of one having the two combined.
8. Locate and define some problem and then show how scientific method can be used in its solution.

9. Give definite instances or cases in which scientific method has been applied to curriculum problems in the field of general education. Are there any reasons why this method will not apply equally well to the curriculum of religious education? Has it been applied in the latter field to the same extent?
10. Trace in the field of science some hypothesis that became a theory and is now accepted as a law.
11. Try formulating the impressions you have received or the conclusions you have reached from your study of this chapter and its references.

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CHAPTER X

SOCIAL ORIGINS OF CURRICULUM MATERIALS

When we were children in the public school or in the Sunday school we took the matter we studied for granted, not stopping to inquire about its origin. So far as we were concerned it had always existed. Was it not in the book? And who at that stage would think to inquire beyond the book as to where its materials came from! It is probable that older persons also, possibly even some teachers, have thus accepted largely as a matter of course the materials that were offered. Yet much light can be thrown on curriculum values by a study of sources and origins. Where does the subject matter of our curriculum originate? How does it come? And what difference does it make?

Culture Materials a By-Product of Social Living

Not organically alone is man the product of evolution. His culture grows step by step through ages.[1] It all goes back to the daily life of the people for its origin. It is all first lived in the common round of existence of men and women as they confront the tests which experience puts upon them. It is an accumulation

[1] "Culture" is here used in the broadest sense, to stand for all that human achievement which we call civilization.

wrought out by countless millions of individuals. It is at once the product and the measure of the social evolution of the race. It comprises all the knowledge, the wisdom, the skills which enter into what we call civilization. It includes the standards, the ideals, the conventions which men have worked out. It represents the customs and the institutions which man has developed, his vocations and avocations, the forms of expression by which he makes known his thought, his emotions, his desires and aspirations.

The working capital of the race. In short, culture in the aggregate includes all those results of the race's climb upward without which man would be thrown back to the level of the earliest human beings. It is the heritage which each generation, as it passes off the stage, bequeaths to those that come after. It is the working capital with which each new generation is endowed as it starts in upon the business of living. It represents the sum total of human achievement and measures the extent to which man overtops the lower animal world.

Progress springs from necessity.[2] All human culture is the product of stern necessity. Man has been driven to achievement in order to save himself from disaster. He is confronted by a world of physical forces which he must master or be annihilated. Food must be wrung from an unwilling environment, so he developed the art and the science of agriculture. Sickness and disease threatened his existence, so he produced the science of anatomy, physiology, and medicine. Unknown and unmastered forces appealed to his imagination and aroused his fears and superstitions, so he evolved the physical sciences by means

[2] Compare Demolins, *Anglo-Saxon Superiority.*

of which to explain and to control his world. His numbers multiplied and the population increased to the extent that it rendered simple and primitive modes of life and industry unsuitable, so man evolved marvelously complex and efficient social and industrial systems.

In every case man has met the challenge of existence with achievement and progress. There has been at no stage of his progress any unearned revelation of scientific truth or method. Step by step and line by line he has fought for and won all the knowledge he has of the secrets of nature and the mastery he possesses over her forces. Because cold and discomfort drove him, he learned to build houses and make himself clothing. Because rivers had to be crossed he built bridges, and because oceans had to be traversed he constructed ships. To accomplish all these things scientific knowledge and technical skill were demanded, so the sciences have grown up and technology has been advanced. Man has been thinking God's thoughts after him in the physical world through the meeting of his own necessities.

But external necessity alone does not account for man's progress and the civilization he has created. The lower animals also have felt the pressure of the same inexorable conditions and needs that have spurred man to accomplishment, and yet they have not progressed. The difference lies in the fact that man is man. Whatever the process of his own evolution, he has come to a state of being in which an inner urge unites with external necessity to make man great in his achievement. For his very nature is to discover, find out, master. He is impelled by forces that will not let him cringe in defeat before

obstacles. He is possessed by a creative and upreaching impulse that causes him to make the stumbling-blocks found in his way over into stepping-stones to higher attainments.

The law of necessity operating to produce social institutions. The same law holds also in creating the social institutions. The requirements of justice and the need of carrying out common tasks led to the invention of systems of government. One by one experiments in state craft were made in the laboratory of social experience. Patriarchies, feudalism, autocracy have had their day and are cast aside as errors (or at least lessons) for which a great price has been paid; democracy is now on trial. The Creator of man's social nature has left him to discover the best plans and types of human organization, as he has left him to discover the laws in the field of the physical.

The evolution of morality. In the realm of the moral the rule also obtains. That there is a moral order as there is a physical order and a social order no rational mind will attempt to deny. But what is moral? The only answer we can give to the question is the answer that man, guided by a higher Power, as we believe, has been working out through the ages in the processes of his daily living. Certain acts and lines of conduct have been tried in the laboratory of daily experience and found to be good; that is to say, they have promoted human happiness and welfare, they seem good for the individual and tend to promote the common welfare. Such acts or lines of conduct are called *moral*. On the other hand, other lines of action, other types of conduct are bad; they bring upon man and upon the social order unhappiness, defeat, and disaster. Such types of conduct are called

immoral. In the moral, as in other lines of experience, the Creator allows man to work out his own problem and make his own discoveries. Therefore he creates his morality as he creates his physical and social sciences; all is evolved out of the processes of human experience.

We may truly say, then, that all culture material ultimately goes back to life for its origin. We to-day think in forms devised ages before we were born. We read and speak in a language that has grown by slow centuries of accretions. All literature, all art, all science, such as we now possess, was born in the experience of men and women engaged in the struggle for existence, concerned with the manifold business of living—wrought out amid the joys and sorrows, the victories and defeats, the achievements and aspirations, which have made up the combined experience of the generations. Nothing has come from nothing. All that we possess has been bought and paid for at a price which none can now compute.

Religion springs out of life. Religion, like other forms of culture, arises from the processes of living. For the individual and the race life is a terrible thing, and even more terrible is death. When, therefore, man through the ages has been confronted by the mystery of life and of death he has felt the oppression of their inexorable reality, but without being able to explain their significance. Here, as in other matters, man in his extremity followed the highest impulse of his nature. He reached out and looked for a solution through appropriating a power and wisdom higher than his own. He has sought for a "mana," a potency which he himself did not possess and which he desired as help in the crises of his life. This is to say, that

man has come by his religion as he has come by the rest of his culture and attainment. It has not been given him outright. God has allowed him to discover religious truth as he has allowed him to discover scientific and moral truth, by trial and error in the great laboratory of experience.

Created with the divine spark in him, man has never been willing to accept things as they are, is never ready to rest on victories achieved or successes won, never satisfied to settle back in despair when hardships threatened or when dangers came. Always seeking a way out, this search has definitely led in the direction of God. Whether it is the Australian black-fellow, the primitive African, the Hindu, or the Puritan, all are following the same law. All are urged by the same inner necessity. In this way man has found his religion out of the perplexities of his existence. He has discovered it at the points of contact with his world where he was most baffled or threatened or troubled.

True, man, though he has sought diligently, has made many blunders in his religion. But he also has done this in his science, and his philosophy, and all the other affairs of his life during the course of their evolution. It need not concern us, therefore, that at one stage man makes of his divinity simply an undefined "mana," an influence that in some way was able to render help and so increase man's efficiency and chance for success. Or, that at another time his divinity was a mysterious life force existing in all created things, and so to be found in trees and stones and brooks, impersonal and unapproachable. Or, that again he consisted of a multiplicity of gods, bearing the image of men, and possessing their pas-

sions, whims, and weaknesses. For through all these stages man was seeking, as he still is seeking, for the true God, whose help he would couple with his own strength. In this laboratory of experience man was learning. He was making progress, and was from age to age discovering new truths about his divinity while developing his religion.

Needs find religious expression. Concretely, it has been out of man's hunger and his need for food that earlier religious ceremonials and sacrifices have come. Out of the love of life and the dread of death have come other ceremonials, prayers of petition and a dim feeling after immortality, and ultimately the fullness of faith. Out of his need to express his hopes, his fears, his aspirations, his praise, and his thanksgiving have come hymns, chants, psalms, and other religious literature. Out of his need for companionship, his desire for comradeship, and his impulse to commune with One greater than himself has come his concept of God as Father and Friend. Out of the experience of human need and the heart's warm response to kindness and sympathy has come the concept of service as the expression of religion. Out of the sense of awe and wonder, compelled first by the revelation of God's power and greatness in nature, came the impulse to worship, and out of the fuller realization of God's goodness, beauty, and perfection have come the richer reverence and the fuller worship of Christianity.

Religion has thus been in its evolution inseparably connected with the social process—with the day's life. It has grown up in the market place and the shop; it has developed where men have cultivated the soil, planted the crops, and watched for the harvest;

it has arisen out of the flash of battle; it is a product of the pangs of birth and the fear of death. It has sprung up wherever men have met the problem of existence and have sought to surmount the difficulties of experience. It bears the mark of suffering and of joy. It echoes with the groans of defeat and with the shouts of victory. Wherever men have worked together and together met under high tension the great tests that have come upon them, religion has arisen. Religion is therefore truly an evolution, a social product as old and as changing as the race itself. It is the woof constantly built upon the warp of life. It is man's answer to God's challenge to discover him.

Nor is the experiment yet complete. Religion is in the process of development and will continue to be so as long as man still confronts the riddle of existence and finds the universe too great for him with his unaided powers. Much yet remains to be discovered. The Christianity that Christ lived and taught has been but imperfectly conceived and inadequately set at work in human relationships. In the spiritual realm, as in the physical world, man is laying aside his errors one by one and building toward a truer structure. More and more the life and the simple teachings of the Nazarene appeal to men as the goal which they have been blindly seeking in their search after God.

A corollary. The corollary of all this is that as culture materials have sprung out of life and arisen out of the processes of everyday experience, so they *must be built back into the life of each succeeding generation if culture is to persist.* Each new generation is the bearer of the heritage bequeathed to it by the generations preceding and must, like a runner in a relay race, bear the treasure on to the generation

which is to come after. Spiritual values cannot live except as from generation to generation they are built back into living experience. Let the minds and hearts of a single generation be closed to all the knowledge, the ideals, the achievements of those who have come before, let them pass through their existence with blank minds and fail to impress aught but this blankness upon their descendants, and where would be the boasted achievements of our civilization? Where would be the culture for which the race has paid in the past so high a price? All would be gone; all would be lost in oblivion, and man would again have to begin at the foot of the ladder for the slow and painful climb upward.

Applying this principle to the religious phase of experience, it means that each individual generation must build into its own living experience the best of the race's discovery of religious values. It means that each individual person must rediscover God in his own life experience as the race has discovered him in its evolution upward. It means that religion, which had its origin in life itself, must be *built back into life*, into life in the shop and market place, life in the home and at school, life at work and at play, life at its fullest and tensest and best. It means that there is no religion in books or symbols or buildings, or, indeed, anywhere but in living spirit. Religion existed not only prior to, but above, all material forms and symbols; it existed before the Bible, and supplied materials for its sacred pages. As religion has sprung from the spirit it must relive in the spirit of each successive generation and in the life of each individual. It means that every person must on the human side achieve his own salvation, that there is no way by which salva-

tion can be given him, or added unto him, or imposed upon him, but that salvation must be a growth of experience, worked out, under the grace of God, in the everyday business of living.

Carrying Culture Materials Over Into a Curriculum

Not all culture material is of equal value. This is equivalent to saying that not all that men live, think, do is of equal value. Some possesses a value which is but temporary. Other has a value for but a few, or belonging to a narrow class. Some has no value at all; and some may be positively harmful. The ultimate worth and lasting quality of any section of culture depends upon its degree of universality and the amount of value it possesses.

The test of values. Time is the great tester of values. We may think of time under the figure of a great sieve into which the multiple experiences of succeeding generations are cast. The small, the insignificant, the trivial or the temporary in experience is lost through the wide-woven meshes of the sieve, and, falling out of the experiences of men and women, is lost in oblivion. But the significant, the typical, those things that are of universal value, are of sufficient magnitude that they do not fall through the sieve, and so are carried on from generation to generation to become a part of the permanent possessions of the race, a section of the sum total of human culture.

Whether, therefore, a poem, a picture, a piece of music, or a literary production will stand the test of time and continue to exist, depends upon its power to appeal to some universal need felt in the human heart.

If it lacks this power, nothing can save it from oblivion. But if, on the other hand, it has these values, it will continue to exist as long as the needs to which it ministers are felt.

A transforming body of culture material. The whole body of culture material is constantly undergoing change. "Whether there be tongues they shall cease," "whether there be knowledge it shall vanish away." Cultural values are never static, because human needs are constantly changing and therefore the standards by which values are measured are continuously undergoing modification. Institutions that served one age are unfitted for another. At one period in social evolution slavery found its place. As social progress advanced it proved to be a curse both to the enslaved and to the enslaver. In one era feudalism can be defended as a type of political and social organization. We are now far past its day and it no longer has a place. Autocracy fits admirably into civilizations of a certain type, but as people advance democracy takes its place. Whether democracy will also pass depends upon its ability to meet the needs of society continuously through the generations.

The curriculum to consist of the cream of racial experience. "Art is long and time is fleeting." The life of the race is not limited—but the life of an individual is short. It therefore comes about that the mass of culture material accumulated by the race is greater than can be mastered or assimilated by any one individual. Man in the aggregate has lived and learned too much for any one person to undertake to learn or live it all. The "pansophic" scheme of education conceived in Bacon's time was not possible even then, but it was much more feasible than it would be

now with the marvelous expansion of culture material which has taken place since Bacon's day.

Nor, as we have seen, is all culture material equally valuable. Again, that which has value for one generation or time may, through changing conditions, cease to have equal value or perhaps any value at all for a later generation. It is always necessary, therefore, to select and to abridge from the great mass of culture before we place it before the individuals of a generation for their appropriation.

This selected and abridged body of subject matter when properly organized for the purposes of study, learning, and instruction, is called a curriculum. The curriculum should embody the cream of culture material from all ages of the past. It should be in a constant state of reconstruction and of readjustment to meet the needs of each new generation. In this way the children of to-day are enabled to relive in their individual experiences the best of what the race in its longer life has lived, the high points of its most significant experiences.

Empirical determination of the curriculum unjustifiable. It has just been said that time is the great tester of values of culture materials, that is, of curriculum content. So it is, but this is a costly way of testing. Blindly to impose on successive generations a certain body of curriculum materials in order to see whether they successfully build themselves back into individual life and the social process is a wasteful and inefficient method when not supplemented by scientific method and skill. This empirical cut-and-try process was originally used in developing the practice of medicine and surgery, but we no longer depend solely on the empirical method in this field. Franklin

with his kite depended chiefly on the empirical method in searching for the meaning of electricity, but Edison, Steinmetz, and Marconi are no longer limited to the empirical; they draw upon a great fund of scientific knowledge, method and technic.

So also in the realm of education, of religious education. To supplement, guide, and short-cut the empirical method we can apply educational science. In selecting content for the religious curriculum we can draw upon the proved standards, use the tested principles, and be guided by the assured results of scientific knowledge, method, and technic in this field. We can, if we follow this method, say with some degree of certainty, what experiences from the social process of the past and the present will be most fruitful if relived in the lives of the young of this generation. We can, at least in part, answer the question, What are the rightful demands of *society*, of the *individual*, and of the *church* upon the religious curriculum.

Curriculum Content

Proceeding from this general point of view concerning the social origin and meaning of culture materials, let us next ask where we of to-day may turn to find the best sources of religious materials for our children and youth.

The Bible first as curriculum content. In response to this question the thought will naturally and rightly turn to the Bible. It is, of course, unnecessary to say that for the Christian world the Bible occupies a place of unique authority. For many people the Bible defines and contains all religious truth, and in its pages is found a complete and ultimate statement of spiritual wisdom. To some, as to the Puritans, and

indeed, many persons to-day, the Bible offers not only the principles but the actual detailed guidance for every age and for all times and conditions. It is a finished product of a perfected and completed religion. Its teachings comprise all that any person will need for spiritual stimulus and guidance, and to compare with it any writings outside the sacred canon of Holy Scriptures is irreligion and sacrilege.

It is to be feared that to many earnest people the Bible has become an end instead of a means. Our church schools are to be Bible schools and not schools of religion. Materials taken from the Bible possess a peculiar spiritual potency whether they are capable of being understood and applied by the child or not. To memorize Bible passages has great merit, even though the passage may not contain a truth which can be understood or applied by the learner. Let it be understood at this point that there is no thought of disregarding or undervaluing the Bible. All Christendom is agreed that the Bible is the great source-book of spiritual wisdom, the greatest record of spiritual achievements which the race possesses, the book supreme among all books which mankind in its evolution has produced. And most of us are agreed, too, that we must teach its great truths to our children more faithfully than we are doing or suffer spiritual decadence.

The Bible the product of religion. Yet this must not blind us to certain facts. The Bible is itself not religion but the product of religion, that is, of spiritual living. The way the Bible came to us is itself instructive at this point. At least several hundred thousand years after human history had begun a certain race of people had developed a remarkable

religious insight which far exceeded what man had before discovered or recorded. These people through generations of hardship and trying times turned their thoughts persistently toward Jehovah as a source of help and deliverance, a refuge and solace in their troubles. These Hebrews not only possessed a genius for religion but also a genius for expressing their religious experience in the form of a great literature. Much of that religious literature was lost and destroyed; some of it was preserved. It was copied and recopied before printing was discovered, and finally a collection was made, as fully as could be done, of the best of these religious writings, and they were used for worship and for instruction by succeeding generations. Then came Jesus, the Nazarene, himself the supreme spiritual Genius of all times, the Revealer of God to man and of man to himself. He lived and taught through a brief life, passing his spirit and personality on to a group of followers, who wrote down as best they could the story of his life.

All this time, it is to be remembered, we still had no Bible except as we might call certain sacred manuscripts a Bible. Yet religion was slowly but surely evolving. Man was seeking for the truth about God and about man's relation to him. Jesus was turning to the life about him for the illustrations for his deepest spiritual truths. He found them in the lilies of the field, in the sparrows, in the sower sowing the seed, in workers in the vineyards, in a wedding celebration, in trouble unforgiven between brother and brother; that is, in the everyday experiences of common people concerned with the business of living.

Jesus passed from earth, some generations or centuries went by, and still we had no Bible as we have

it to-day. Scholars studied the sacred writings, theologians argued and expounded, conventions and councils met, men debated the amount and quality of inspiration in this manuscript and in that, votes were taken in the councils and conventions, majorities overruled minorities, and out of it all emerged the canon, which now comprises our Bible.

The Bible an instrument. There is, of course, in this discussion no desire or intention to criticize or belittle. There is no attitude save one of highest reverence, respect and love for the Scriptures. The whole purpose is to show that the Bible is the *instrument* of religion and not religion itself, to show that the Bible sprang out of the religious experiences of men engaged in the business of living, just as men are engaged in the business of living now; and to suggest that as long as there is a living God there must be ever-recurring contacts with him. If God is a contemporaneous God and not a God of history alone, he did not open the flood-gates of his inspiration and wisdom to one people and one age and cut all other peoples and ages off from direct and immediate contacts with him.

The Jews of old found Jehovah at one period of their history through his leadership of them from a condition of social and economic slavery to freedom. May not we of to-day find God in his leadership of us from the multiform slaveries which still oppress and limit our lives? The psalmist of old found God in contemplating the heavens as the work of God's hands. Are we of to-day to be stopped from finding him still in the heavens, and to be compelled to look for him only through the eyes and the heart of the psalmist of centuries ago? Moses found God in the

burning bush. Are we ourselves not to look for God in the flaming glow of autumn trees on fire with glory when touched by the alchemy of the frost? The sacred writer learned that God cannot be escaped or evaded, for "though we take the wings of the morning or make our beds in hell, God is there." May we not again, in fact, must we not again in our daily, hourly contact with human affairs discover the immanence of God in our world of to-day? The sacred writer found God in his care and guidance of Abraham, Isaac, and Jacob and their descendants. Shall we of to-day not also find God in his relation with individuals and nations, our people, our time, here and now?

Manifold sources of religious materials. The principle, then, seems clear. The source and scope of religious culture materials is as multiform as the contacts which man can establish with God; hence they are as broad as the whole range of human experience. They are not limited by time or space or race. We shall find religious culture materials in the Bible; indeed, we will make the Bible our central source of guidance and inspiration, for it has abundantly proved its right to this preeminence; but we will also turn to nature and seek to find God in the world round about us. We will, if possible, even evolve for ourselves and for the generations that come after us some religious culture materials that shall inspire our own lives and theirs. We shall turn to literature, not alone the literature of the Bible, but all literature that is written under the inspiration that gives spiritual insight and vision. We shall turn to art, which through all ages has been one of the chief forms of religious expression and at the same time one of the chief stimuli to religious feeling and observance.

We shall turn to music, another form of religious expression, which perhaps more than any other embodies the aspirations, the hopes, the emotions of the soul. We shall turn to life, the lives of the men and women of to-day, the lives of the men and women of the past as recounted in history, the lives not only of men and women as recorded in the Scriptures, but of great and good men and women of all ages and times. We shall turn to our own hearts, and in the inner resources of our own beings find God perhaps more definitely and clearly than in any other way. We shall say with Wells:

"Then suddenly, in a little while, in his own time, God comes. This cardinal experience is an undoubting, immediate sense of God. It is the attainment of an absolute certainty that one is not alone in oneself. It is as if one was touched at every point by a being akin to oneself, sympathetic, beyond measure wiser, steadfast, and pure in aim. It is completer and more intimate, but it is like standing side by side with and touching someone that we love very dearly and trust completely. It is as if this being bridged a thousand misunderstandings and brought us into fellowship with a great multitude of other people. . . .

"The moment may come while we are alone in the darkness, under the stars, or while we walk by ourselves or in a crowd, or while we sit and muse. It may come upon the sinking ship or in the tumult of the battle. There is no saying when it may not come to us. . . . But after it has come our lives are changed, God is with us and there is no more doubt of God. Thereafter one goes about the world like one who was lonely and has found a lover, like one who was perplexed and has found a solution. One is assured that

there is a Power that fights with us against the confusion and evil within us and without. There comes into the heart an essential and enduring happiness and courage."[3]

Two broad sources of curriculum content. Summing up this part of our discussion we may say for purposes of classification that there are two great sources to which we of to-day may go for religious culture materials. One of these sources we may call *primary* and the other *secondary*.

The primary sources of religious stimulus and culture are the first-hand contacts of man with God as he meets him directly in his everyday living, mediated as it is by his physical and social environment. In the laboratory of his own everyday life and experience he is searching for and finding God, finding him in nature, finding him in all beauty and goodness round about him, finding him in the lives of other people, finding him in the history of nations, finding him above all in his own inner life and experience. Unless man finds God in these primary ways we can have no religious literature, no Bible, no churches, no true religion.

The secondary sources are the records other men have made of God, the record of their beliefs, hopes, fears, inspirations, as these matters have been written down for us in books. First of all among these secondary sources is the Bible, the great source book of spiritual wisdom and the religious guide for Christendom. Among these secondary sources is also man's interpretation of religion and of God as expressed in music, in art, in architecture, or other symbolic form.

[3] From *God the Invisible King*, p. 23. Reprinted by permission of The Macmillan Company. Permission applies to United States only.

It is right and necessary that we use both of these sources of religious culture material both in our own lives and in preparing the curriculum for our children and youth. Neither should supersede or exclude the other; both have their place, and each can contribute an important part in the religious life of an individual or a people.

Questions for Study and Discussion

1. Explain and illustrate the phrase, "culture a by-product of social living."
2. Expand and illustrate the statement, "Progress springs from necessity."
3. Distinguish, with full illustration, between external and subjective necessity as motive forces.
4. Give illustrations of the fact that "All culture materials go back to life for their origin."
5. Discuss the question, "Could man have been man except that God had left him to discover and master his world?"
6. What are the implications of the fact that man has evolved his religion as he has evolved other phases of human culture? What bearing had the coming of Jesus on the assertion that man has evolved his religion?
7. What are the implications growing out of the fact of the social origin of culture materials, including religion?
8. Write one hundred words explaining the relation of the two concepts "culture materials" and "curriculum."
9. Are you able at this point in your study to form a judgment as to the extent to which that phase of the religious curriculum with which you are most familiar represents the "cream" of religious culture? In so far as it falls short whose fault is it?
10. To what extent do you think it is true that "the Bible

has become an end instead of a means"? To what extent is the church made an end instead of a means?

11. Bring in a report on how the sacred writings of the Hebrews and the Christians were finally made into the Bible. What do you think about a closed canon? Does the thought that other writings than those in the Bible are "inspired" detract from the value of the Bible or the honor due it?

12. What do you conclude from your readings on the subject of the chapter as to the scope from which religious curriculum materials should be drawn? Do you think that an "all biblical" curriculum is defensible?

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CHAPTER XI

AGENCIES THAT DETERMINE THE CURRICULUM

Easy enough it is to say that the cream of religious experience, the best of spiritual culture materials, shall constitute the curriculum offered our children. But who is to decide what is the cream? Who is to select this best and shape it into an ordered curriculum? What forces and agencies actually do determine the curricula presented in the schools of the church?

Theoretically, it ought to be a reasonably simple matter for society to select from the great body of religious material for a curriculum. It might be supposed that all we should need to do would be to put upon the task the best minds of each generation. These men and women would consider the spiritual achievements of civilization on the one hand and the needs of the rising generation on the other, and so select the materials that would best meet these needs. Practically, however, the problem is one of so great complexity and difficulty that the curriculum of any system of education lags far behind the known theory and needs of the day. It is probably not too much to say that fully one half the curriculum of the public schools could be advantageously replaced by materials which would be of greater cultural value to the children of the generation. When it comes to the curriculum of the church school the case is perhaps even stronger

for the need of modification. The forces that go to shape the curriculum are many and complex.

The Influence of Tradition

At least four great factors are influential in determining the curriculum of religious education. These are: (1) tradition, (2) professional leadership, (3) public demand, and (4) the example of public education.

Tradition acts as a powerful balance-wheel which safeguards society from extreme and radical changes. Operating in accordance with the law of habit, customs become grounded and lines of action fixed. Usually it is easier to follow these customary lines of procedure than to block out new ones, hence the tendency to continue a program or process as it has been begun.

The sacredness of the old. What gets into the curriculum, therefore, has a tendency to stay in from sheer force of inertia. Generally, when a practice has grown old it takes on an odor of sanctity from its very antiquity. Because it has served long and been approved of many people it must therefore be of supreme value. Because it has been tried and at least produced no bad results, it must therefore be safe. Because it has rendered much service for many generations it should therefore be respected and not compelled to give way for newer materials. Hebrew, Greek and, more recently, Latin have owed their long retention in the public school curriculum to this force. Tradition still holds to the catechism in a considerable section of the church. For years it opposed the introduction of any nonbiblical lessons into the Sunday school, even those of missionary type. It is now desperately clinging to ungraded lessons in

more than half of the Sunday schools of the United States. It makes it difficult, if not impossible, to put into general use as good curricula as religious educational science is perfectly able to produce.

So great is this reverence and almost worship for the old that unholy are called the hands which touch what has been long approved. Conversely, one feels that he is in good company and ought to be approved if he is defending the old order of things, whereas the reformer and the liberal are commonly held in disrepute. Witness the complacent smugness and self-gratulatory assurance with which the "fundamentalist" of the present day assumes the rôle of self-appointed defender of the faith, demanding that the unworthy modernist forthwith separate himself from the church, the traditions of which he is said to violate. Listen to the anathemas hurled against the person, either in the Catholic or the Protestant fold, who dares to ask for new interpretations of old truths in order better to accord with the discoveries of science or with the needs of a new social order.

Ecclesiastical tradition especially powerful. Naturally, in the field of the church is tradition effective. From the very nature of the case, religion, depending, as it does, largely upon authority if not upon dogmatism, is slow of change. The Founder of Christianity was himself crucified because he disturbed the traditions of a well-established religion.

Tradition is accountable, as we have said, for the hold that the catechism has had upon religious instruction. It is inconceivable that, were we starting anew to build a curriculum of religious education with our present knowledge of religious psychology and pedagogy, we should introduce the catechism

as a fundamental in instruction. This material, highly abstract and generalized as it is, and consisting of the more difficult concepts of theology underlying our religion, belongs not in the earlier years, but near the end of the church school curriculum, if, indeed, it has any place. Yet because in the first days of the church it was necessary to teach fundamental doctrine in order to combat dangerous heresies, this method, under the influence of tradition, has obtained long after the necessity for the material has passed away.

The same truth holds with reference to no small amount of the more difficult portions of the Bible, which are put into the lessons of younger children in many of our church Sunday-school series. This material, introduced into the church-school instruction prior to the day when genetic psychology had its rise—indeed, before the child had been discovered as different from the adult—has, under the influence of tradition, held its own to the present time.

A guiding principle. Shall we, then, wholly do away with tradition as an influence in determining the religious curriculum? However desirable this might be theoretically, practically it is impossible, and possibly it would be dangerous. The true principle, though difficult of application, is the following: *Each section of subject matter for the curriculum should be admitted or rejected, not on the basis of what service it has rendered in the past, but upon the basis of what it is able to do for the children of the present generation in meeting the needs which they themselves are confronting.* No section of curriculum material should be rejected because it has been long used, nor should any material be admitted into the curriculum because it is new and clamoring for a place. Conversely, no material should

be kept in the curriculum because it has been long there, nor should it be rejected because it is new and lacks the support of tradition to give it standing.

No small amount of matter gets into the curriculum without any right to be there at any time; and much of the curriculum which may be serviceable for one generation does not equally serve another. The religious materials taught our children should always be undergoing a careful scrutiny as to their quality and fitness measured by the best standards known to the age. If some of the old must go, let it go. If much of the old has a right to stay, as undoubtedly it has, gladly will we keep it. If no small part of the new which is asking for admission to the curriculum must be rejected, turn it away. The living present of the child and his social world is the sole criterion.

Professional Leadership

Professional leadership is, as it ought to be, a powerful factor in determining the curriculum of religious education. This leadership is largely ecclesiastical, but not wholly so. Besides the ministry of the church it includes publicists, various promotional agencies at work in the field, volunteer organizations such as the International Sunday School Council, The Religious Education Association, and also denominational or interdenominational agencies such as the International Lesson Committee, and the Lesson Committees or Boards of Education of the various denominations. In addition, an important professional group consists of scholars at work in the higher institutions of learning, such as the church seminaries and the departments of religious education in the universities.

Leadership of the International Lesson Committee. Frequent reference has been made in preceding chapters to the general functions of the International Lesson Committee. Let us here consider briefly its position of leadership in religious curriculum making. This Committee consists of sixteen members appointed by the International Sunday School Council and one member appointed by each cooperating denomination which maintains a Publishing Committee, an aggregate of more than forty members in all. Its lessons are used in whole or in part by nearly all of the Protestant churches of the United States. The Committee decides what materials shall constitute the basis of every lesson issued under its name. The following sample from the 1924 *Improved Uniform Lessons* shows the form in which their findings are issued, the fifty-two lessons for each year being printed on a leaflet:

Jan. 6. A CHOSEN LEADER AND A CHOSEN LAND.

Lesson: Genesis 12:1—25:10. Print Gen. 12:1–7; 18:17–19.
Primary Topic: THE STORY OF A JOURNEY.
Lesson Material: Gen. 12:1–7.
Memory verse: By faith Abraham, when he was called, obeyed. Heb. 11:8.
Junior Topic: THE CALL OF ABRAHAM.
Lesson Material: Gen. 12:1–7.
Memory verse: Heb. 11:8.

Jan. 13. THE LONG SOJOURN IN EGYPT.

Lesson: Genesis, chaps. 37—50. Print Genesis 47:1–12.
Primary Topic: JOSEPH CARING FOR HIS FATHER AND HIS BROTHERS.
Lesson Material: Gen. 37; 47:1–12. Print Gen. 47:1–12.
Memory verse: Honor thy father and thy mother. Ex. 20:12.
Junior Topic: JOSEPH MAKES A HOME FOR HIS FATHER AND HIS BROTHERS.
Lesson Material: Gen. 37; 47:1–12. Print Gen. 47:1–12.
Memory verse: Exodus 20:12.

A similar sample from the 1925 *Group Graded Lessons* for the Junior division follows:

Jan. 4. The Creation of the World.
Biblical Material: Genesis 1:1—2:3.
Memory verse: In the beginning God created the heavens and the earth. Gen. 1:1.

Jan. 11. The Beginning of Sin.
Biblical Material: Genesis 3:1–24.
Memory verse: The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Romans 6:23.

Jan. 18. The Flood and the Rainbow.
Biblical Material: Genesis 6:5—8:22; 9:8–17.
Memory verse: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8:22.

For each of the seventeen courses of the *Graded Series* a similar detailed specification of the basic materials to be employed is given. Thus it is seen that editors and lesson writers who build these outlines up into completed lessons for their denominations must work within the limitations imposed upon them by the authority of the Committee. The International Lesson Committee is therefore by far the most influential single body of curriculum makers for the church schools.

Influence of the International Council of Religious Education. The newly reorganized International Council of Religious Education promises to exert a strong influence on the curriculum through its powerful Committee on Education.

This Committee has been granted by the Council a substantial fund to be used in a scientific study of the religious curriculum. A subcommittee has been commissioned to work on this problem, correlating its efforts with those of the International Lesson

Committee. While the International Council of Religious Education is not itself a curriculum-making agency, the results of these studies will be published, and so made available to those responsible for preparing curriculum materials. The widespread organization comprising the International Council also makes it a powerful agency in promoting the use of curriculum materials which it favors.

Denominational boards and committees. For the last fifty or one hundred years all the larger denominations have maintained Sunday-school boards, editorial boards, committees on education or some corresponding agency a part of whose function is to pass upon or prepare the curriculum for its schools. In some instances these agencies not only write the courses, but also stand responsible for promoting their adoption and use. A danger exists at this point because of a very natural tendency to favor materials that have been produced within the organization rather than to welcome contributions from outside sources.

There is little doubt that some sections of the present curriculum suffer from ex-officio authorship. What denominational boards put their stamp of approval upon and urge upon the schools many churches will accept on faith, unable or unwilling to criticize the materials.

Nonecclesiastical agencies. Probably the greatest source of promise in the curriculum field lies in groups of scholars, for the most part connected with educational institutions, who are free of ecclesiastical obligations or control. Sometimes, no doubt with purpose, and often without intention, the ecclesiastical organization limits the freedom of its workers, requiring

them to square their methods, or at least their practical results, by the demands of the church. Those working independently, or under the auspices of a university, feel no such limitation. This leaves them free to employ to the full what educational insight they possess, or at least as much of it as they feel the more advanced sections of the church will accept in the materials they produce. Several notable curricula, later to be noticed in some detail, have been developed under the oversight of religious educators connected with university departments.

A need and a danger. The need for professional leadership will always exist. The making of a curriculum is a matter for experts. On the one hand it requires a technical knowledge of the materials to be used, and on the other hand a scientific knowledge of childhood and youth. In addition to these it demands accurate information covering the problems and needs of society which are to be met through the agency of the curriculum.

Necessary as professional leadership is, however, there exists in it a grave danger. This comes from the fact that professional workers have an almost inevitable tendency to separate themselves in some degree from the broader life and needs of the day, becoming immersed in the problems of their material or of the management of the institution which they represent. They lose step with the great mass of people. The result is that instead of finding the aim for their work in the social life of their day, they tend to set up in its stead an aim conceived in their own thinking. The aim thus formulated on the basis of personal opinion may or may not agree with the fundamental and vital needs of the people.

The working of this tendency is seen in the fact that the church, which was first founded out of the very definite needs of a people and which ministered very concretely to these needs, separated itself, when it had come thoroughly within the control of a priesthood, from the spiritual needs of its constituency, and so lost its vitality and power. A Reformation was required to bring the church in some degree back to the closeness of contact with social needs and demands which it originally had. As a matter of fact, such a reformation is in process at all times, though not always as marked as in the days of Luther. The movement instituted by John Wesley was such a reformation.

The same principle applies with reference to the state, which was at first a simple organization created to meet the concrete needs of justice and protection by its founders. As the state developed and became more complex it required a set of workers who gave all their time to its service. These so-called statesmen finally formed a class with selfish interests and ran the state for their own advantage and according to their own purposes rather than with reference to the needs of the citizens. Hence revolutions have occurred throughout successive centuries, whose purpose has been to bring the state back to its original function, that of serving its constituency.

The leader must keep close to his people. The remedy for this seeming conflict and anomaly is not to rid ourselves of professional leadership. It is, rather, so to select and train our professional leaders that they will have the power and the will to keep closely in touch with the great common mass of humanity of their day. It is their function to inter-

pret social needs and demands, helping to clarify and accentuate the highest ideals, and to render them effective in social practice. The professional leader should therefore constantly watch that he does not separate himself in sympathy or in knowledge from the life of his time in its deeper needs and trends. He should constantly guard against setting up standards and aims that are the creation of his individual opinion, or objectives that may run counter to the real interests and welfare of those whom he should serve. While it is his business to lead, he should take his cue and his inspiration from the great common life, for it is in the end a safer criterion than the judgment of any one person.

Public Demand

Great movements come up from the people. All major reforms are the results of a deep-seated and widespread conviction among many persons that change is necessary. The aggregate social wisdom of society is in the end more certain to be right than the opinion of any individual or small group. The public, through the give-and-take of discussion; through many minds busying themselves with the same problem and arriving at independent conclusions, later to issue as a common conviction; through putting their ideals into practice and thereby testing them in a multiplicity of different situations, arrives finally at a dim and perhaps inarticulate sense of values. If this widely discrete social judgment becomes organized and made articulate through the influence of leaders, we then have a public demand. This public demand is usually more advanced than ecclesiastical or other social practice. It is quite likely to be ahead of the

more conservative section of the professional leadership of the day.

Public opinion as a compelling force. The principles just set forth are based on the assumption of an *intelligent* and *interested* public, and are at once negated by widespread ignorance and indifference. Examples of the effective working of public demand are seen in recent changes in the public-school curriculum. Somewhat more than a decade ago discussions over educational values and the subjects rightly to be included in the curriculum were common on the educational platform and in the press of the day. Mental discipline had long been accepted as the aim of education and was staunchly defended by many protagonists. Opposing this point of view was the demand for a more liberal definition of education such as would bring it into closer relation with practical utilities and needs. Specialists in educational theory and science argued at length over "transference of training," "identical elements," "special abilities," and other problems little understood by the general public. But the public nevertheless took a hand in the matter, for, while the specialists were still debating, hundreds of school boards, responsive to the feeling of the public that something was wrong with the educational program, greatly liberalized and modernized the courses of study for their schools. The public, acting through their local educational leaders, decreed a change, and it was made.

A political movement of the people which illustrates the same principle occurred when Roosevelt, first as governor of New York, then as President, and later as a private citizen, sensed public dissatisfaction with political methods as represented in both parties, and

in the name of the people made the demand for more "progressive" policies. Leaders of the Republicans and the Democrats alike at first united to suppress the revolt against the established regime; but the public demand for new political methods was too deep-seated and too widespread and would not down. Recognizing this, both old line parties changed their tactics, sought to capitalize the movement, and each asserted vehemently that it represented true and original dyed-in-the-wool progressivism, and, for a time at least, significant reforms followed. If the people speak plainly enough and loudly enough, the leaders, whether they be political, theological, or educational, hear and heed. The whole is greater than any infinitesimal part.

Preparing the way for intelligent public demand. True, inertia always tends to bind masses to the customary. True also that reforms once instituted tend to die down when attention is withdrawn from the movement. Yet public sentiment is still the most powerful instrument and, if properly enlightened and trained, by far the safest one in a democratic society. And this truth holds quite as much for religious matters as for political or educational ones. But the public must be educated on the questions at issue. The values must be made clear through press and platform and pulpit and school room that rational decisions may be reached. The issues at stake must be made so evident that interest cannot fail. By this means the aggregate social wisdom of the people will lead to a demand for the thing they should have; or, if mistakes are made, they will be less disastrous than the mistakes made by individuals or special groups.

In another chapter (IX) it is stated that educational scientists may often be in advance of the people and possess truths and convictions which at the time cannot be put to practical use because the public are not yet ready for them. This is true, but it does not invalidate our principle. Though the new scientific truth must usually be discovered by the trained specialist, it is the people who finally pass upon the value of the discovery. Though the experts may lay down the curriculum, its final test and measure is taken only when it is put into use and the people have an opportunity to observe its operation.

Leadership that does not dogmatize. The great thing, therefore, in educational leadership is to see that the people understand the movement or the system proposed—its aims, its methods, and its measures of success. If a series of graded lessons is to supplant an ungraded series, let the people understand what the graded series seeks to accomplish which the ungraded series cannot do; how the graded series goes about its task, and what results are to be taken as a measure of the greater value of the new system. If a curriculum that is based on the subject-matter point of view is to be changed into one that puts the child at the center of its thinking, let the people clearly understand the distinction and its implications. If this is effectively done, public sentiment will soon demand the better way. And until a considerable proportion of the people *want* a reform it can be given them with but small success. Let ministers, educators, and all religious leaders, therefore, educate their public on curriculum problems, causing them to comprehend the issues at stake; let them interest and inform without dogmatizing; let

them invite response and cooperation; let them encourage progress and initiative, and we shall then find a healthy and progressive public sentiment in accord with progress. Social demand should become a much greater factor then than it now is in religious and educational fields, but it should be based on intelligent information and a knowledge of the problems involved.

The Influence of Public Education

Since modern education has become an affair of the state, public schools have advanced at an amazing rate and have set the standard in educational theory and practice. Especially during the past quarter century has education rapidly been developing into a science. Important centers of research have been established, a technic of experimentation developed, and a set of workers trained for this field. Public-school administration and supervision is advancing rapidly to a place with law and medicine as a scientific profession. Teaching is becoming more skilled and the requirements more exacting.

Why general education assumes leadership. In all this the public schools naturally and inevitably are, and probably will remain, ahead of the schools of the church. For public education is a paid vocation. The state pays the bills and can determine the standards for equipment, curriculum, and instruction. Religious education, with rare exceptions, is an avocation, carried on without pay, by those who have their employment in other directions and who therefore give but spare time to their church activities. The church can therefore not establish rigid standards and require that they shall be met. In many instances

it is glad to take such help as it can get and make the most of it, trusting to the commendable devotion of its workers to make up for deficiencies in education and training.

Such conditions as these, coupled with the fact that, whereas the church school has been able to claim the time of the child for only one period of instruction a week, the public-school has him for approximately thirty periods a week, give to public education the responsibility of leading the way. The schools of the church must learn from and correlate their work with the schools of the state.

Principles borrowed by religious education. Among the contributions which the experience of public education has already made to the principles of religious curriculum building are the following: (1) The child is the determining factor in curriculum planning. (2) Only a socialized curriculum can enable the school to fulfill its functions. (3) The curriculum must be graded. (4) The materials of the curriculum must be drawn from many sources. (5) The curriculum must be as broad as the interests, relations and activities of the child in the school.

It is probably not too much to say that religious education lags from fifty years to a full century behind public education in most lines of efficiency. The disparity between the two would be greater yet excepting that within the last few decades religious education has borrowed generously from the experience and finding of public education. The church schools have been shaping both their curriculum and their method to make them accord with the scientific findings which govern the same phases of public education. The pedagogy of religion is following closely after that of

general instruction. The system of training teachers for the two types of schools is not fundamentally different. It is likely that as religious education makes further advances it will become still more indebted to the science and practice of public education.

Questions for Study and Discussion

1. What examples can you give of tradition at work in the curriculum of public education? In the curriculum of the college? In the curriculum of the church school?
2. Explain from the standpoint of psychology the tendency of the defender of tradition to rate himself ahead of the one who favors change.
3. Taking into account the nature of religion, account for the fact that ecclesiastical tradition is usually stronger than tradition in other fields.
4. Criticize the point of view set forth in the paragraph headed "A guiding principle."
5. Make a clear statement of the conditions under which professional leadership is unsafe. Of the conditions under which it is safe.
6. Familiarize yourself with the history, organization and work of the International Lesson Committee and the International Council of Religious Education and estimate (1) the strength and importance, and (2) the safety of their leadership in shaping the religious curriculum.
7. Apply the direction contained in No. 6 to the Sunday School Board (or corresponding organization) of your own church.
8. Give further examples in both political or social history and in church history of a demand from the people influencing the organization or institution to which the demand applied. What place did leadership have in each instance?

9. Do you think it would be better, if conditions made it possible, to have religion taught as a part of the public-school course? What would be the advantages and the disadvantages?
10. Take a unit from the curriculum of your church school and trace it back through all the agencies you can locate and describe as having a part in its making. This could be done in a more general way for the whole curriculum of your school.

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Ross, *Social Psychology,* Chapters XII, XXIII.

CHAPTER XII

EXISTING THEORIES GOVERNING THE CURRICULUM

Although comparatively little has been written on the theory of the religious curriculum, it is fair to say that the current curriculum of the church schools is a definite expression of certain assumptions consciously or unconsciously formulated in the minds of those who are responsible for it. Indeed, the curriculum of any section of education is an expression of the state of mind of the times upon matters of education, or at least an expression of the state of mind of those who control the educational organization.

For example, we have seen how doctrinal and theological concepts ruled the curriculum at an early stage of the development of the Sunday school. In similar fashion we have observed how the Puritan concept of religion and of education made the two practically identical in an older day. We have noted how certain sociological, political, and cultural movements found expression in the secularizing of the curriculum for the public schools. We have observed how the evangelical spirit of the early nineteenth century was a strong factor in swinging the curriculum of the Sunday school in this country from the doctrinal catechism over to a study of the Bible itself.

At none of these times had a complete theory of the curriculum of either religious or general education

been formulated and published. By the processes of social contagion and the force of public opinion the *Zeitgeist* found expression in each of these instances in the curriculum offered to childhood and youth. An assumption or half-conscious sense of values was in each case acted upon without a theory having risen to the level of conscious formulation and expression. In actual school procedure theory often lags a step behind practice, the theory being formulated to account for or validate practice already in effect.

From this point of view let us examine the theories, or assumptions, back of the various types of curricula offered the church schools of the present day.

Of What Does a Curriculum Consist?

What is meant by a curriculum? What is to be included in its scope? In discussing this question it will be well first of all to note two distinct, though related, phases of educational stimuli that play upon the individual: (1) Those that come from the general environment—objects, activities, people; (2) those that come from the definitely organized procedure of the school—course of study, association with pupils and teachers, the whole set of influences that come from the organization and activities of the educational program.[1]

Two types of educational agencies. Beyond question, all of these factors educate. The billboard and the magazine page which advertise cigarettes exert an educational influence upon youth as surely as do the chapters on narcotics in the school text on hygiene, though in an opposite direction. Books and

[1] See Betts, *Social Principles of Education*, p. 42. Also Bobbitt, *The Curriculum*, p. 43.

stories and moving pictures that present vice in attractive forms and press upon the mind suggestive imagery educate as certainly as do the lessons on ethical conduct and high ideals in our church classrooms, though the two oppose each other. These educative environmental factors outside the school we call the "unorganized" or "undirected" educational agencies. Usually they are planned and put into operation from motives wholly other than educational—commercial, recreational, political, and a hundred others.

A question of scope. Now, shall we call *all* of these agencies that shape the growing life the curriculum, or shall we limit the concept of the curriculum to the *organized* or *directed* agencies of the school alone? For practical reasons it seems desirable to limit the term "curriculum" to the organized agencies within the school. The agencies outside the school may be educative, but they do not come within the concept of a curriculum.

At once a further question arises: Shall we include under the term curriculum *all* that goes on under the organized activities of the school, or only the formal lessons of the course of study? The worship, the social relations of pupils and teachers, the various activities planned with reference to preparing or putting into effect the lesson, the recreational programs—are these a part of the curriculum? Or does the curriculum consist of what is "studied" (or supposed to be!) and "recited" from the Bible or other subject matter set down? Is the curriculum as broad as the organized influences of the school or as narrow as the basic materials of the "lesson leaflet"?

Narrow scope as defined by the International Lesson

Committee. Evidently, this latter theory has governed the policy of the International Lesson Committee, which is responsible for the materials offered in the great proportion of the Protestant church schools of the day. For the Committee, which takes its responsibilities very seriously and carries them out with great industry and devotion, considers its work done when it has set forth three fundamental elements for each Sunday's lesson; (1) the *biblical passage* or other informational materials to be studied, (2) the "*golden text*," and (3) a *memory verse*. This Committee, whose constitution and prerogatives are jealously guarded by the various churches represented, evidently considers that it has blocked out a curriculum when it has supplied this basic requirement.

Now, of course, these three items in themselves do not constitute a complete and finished lesson for the learner. After the Lesson Committee has fulfilled its function of determining these basic materials, they are handed over to the lesson writers of the various denominations, who supplement them with additional material drawn from nature, history, biography, literature, or what not. Besides this addition the lesson writer often suggests types of teaching to be followed, activities to be required of the pupils, applications to be made of the lessons, and perhaps supplemental references to be brought in. It is quite evident that two different lesson writers or editors may take the same basic biblical foundation materials and, by different treatment in the working up of the lesson, make the Bible passage and its accompanying materials teach quite different lessons. Yet churches which are very jealous of representation upon the Lesson Committee hand over the preparing of the

lessons into finished form for classroom instruction to lesson writers many of whom are not specially educated in biblical lines nor in the psychology of religion or the pedagogy of its instruction. Such churches evidently conceive the curriculum to consist of the basic passages from the Bible or assignments from occasional other sources, and not to include supplemental illustrative and teaching materials provided, nor the many forms of activity and social relationship involved in the modern school. For these churches the curriculum has been decided when the Lesson Committee has finished its work of providing the three fundamental items of biblical passage, the "golden text," and memory verse. The remainder is incidental, or at least not of sufficient importance to warrant the same close control that exists in connection with the Lesson Committee.

A broader concept. Contrasted with this position is another type of theory which assumes that the curriculum consists of all the organized educative influences brought to bear upon the child through the agency of the school. It will include not only the basic materials of the various lessons, whether these be biblical or other, but all illustrative and supplemental matter of every sort intended to throw light upon the original basic materials. It will embrace all hymns, prayers, rituals, and other such materials provided for worship. It will involve all such expressional activities as relate themselves to preparing the lesson or carrying it into practice, and all the social activities and influences that come to the child through his relations to the school.

This type of theory provides for a curriculum that is "socialized" by the contacts with other pupils and

with teacher as the lesson is being worked out in the classroom, and also by opening the way, through the activities of the school, to put the lessons into practice in immediate social experience. For this type of theory there is no important "basic" material which is to be supplemented by some less important material, to which finally are to be added certain incidental exercises or activities. All that goes on in the school or under its direction is an integral unity, each part related to the whole, and none complete without the rest. The central needs of the individual are the governing principle, and not the obligation to present any stated body of matter. All that relates to the meeting of the needs of the individual through the school will constitute the curriculum, and until these needs are provided for the curriculum is incomplete.

The governing principle. It hardly needs to be said that the true point of view with reference to the curriculum is the broader one. Growth, education, though it occurs at many points of experience and leads in many directions, is *one*. In similar way the stimuli required to promote growth and education should be organized into one related system, part balanced to part in a unified curriculum. Differently stated, the curriculum must be as broad and rich in its scope as the needs of the individual for nurture, contacts, and activities are multiform in their complexity. The curriculum consists of *all* the organized stimuli and avenues of expression required by the individual in his learning and offered through the school.

The church needs to take this broader view of the curriculum into account more fully than it has yet done. It needs to plan its curriculum *as a whole*,

balanced, organized, complete. It needs to employ in the building of its curriculum a wide range of highly trained talent—not those alone who know the Bible and its teaching values, but also those who know nature, art, history, literature, life, and see their relation to education. Supplementing these it needs others who are adept in providing for the pupil-activity side of religious education, for expression through the learning process and through social conduct and so through character. The church, at least a considerable section of it, has heretofore commissioned its official curriculum makers to erect only the *skeleton* of a curriculum, leaving largely to chance the clothing of this skeleton with flesh and blood and the breathing into it of the spirit of life. Naturally, the resulting curriculum has been incomplete, without balance, disconnected—an ineffectual instrument for the doing of the great work demanded of it.

Objectives Sought Through the Curriculum

Consciously or unconsciously, as we have suggested, every curriculum is developed to meet some desired aim. John Locke, surveying the schools of his day, declared that the purpose of education was to "train Christians" and to make "cultivated English gentlemen," and the curriculum of the English schools, answering to that demand, was organized with such end in view.

Two different theories, or at least two distinct points of view, obtain in connection with the church-school curriculum of the present day. The first of these may be called the *subject-matter* point of view and the second the *conduct-response* point of view.

The subject-matter point of view. This theory is

concerned with the teaching of so much truth, the learner being in a sense secondary or at least taken for granted. Those who follow this theory conceive their function as teachers fulfilled when so much of material from the Bible, the catechism, or hymns of the church has been lodged in the mind of the child. They do not follow the matter on through to the point of inquiring what the effects are of the matter thus handed over. For them it is enough that the matter in itself has received the approval of the church and of authoritative individuals as to its excellence. Their problem is therefore only that of hunting out, dividing into sections, and putting in order for successive lessons the materials which have been sanctioned by usage. And because the matter itself is good it must of necessity be educative to the child. To those of this school the materials of the curriculum are an end, and the purpose of the church school is to teach the Bible, or the catechism, or whatever is comprised within the curriculum.

The subject-matter theory may again be subdivided into two distinct points of view: (1) that which would make the curriculum consist of *ecclesiastical materials*, and (2) that which would make it consist of *biblical materials*.

The ecclesiastical curriculum. Under the *ecclesiastical* theory, the *church* is the central factor and mode of approach in religious instruction, and is looked upon as a sacred institution to be highly revered, if, indeed, not in some instances almost to be worshiped. It is venerated as the source of all authority in matters of faith and belief, thus largely or (with Catholics) wholly relieving the individual members of the necessity of personal choice and responsibility for

their creed. In the extreme form of this position, as found in the Roman Catholic Church, the church even holds the keys to the individual's eternal salvation or punishment. What the church binds is bound and what it looses is loosed, and excommunication is quite the equivalent of consignment to eternal perdition.

With the church placed in this position of dominant authority it is natural and right that its members should come to know the teachings of the church, its history and its enterprises, and to respect and stand in awe of its authority. It is also inevitable that the church should come to occupy a larger place in the thought and perhaps in the affection of its members than in communions where the church as an institution is less emphasized. Where the ecclesiastical type of curriculum is taught, church ritual and ceremonial play an important part in the scheme of instruction, often quite outranking the importance of the Bible itself. The meaning of church holy days must be recognized and impressed, since their significance is central in the program of the church. The organization of the curriculum in this type of theory is therefore (as with the Protestant Episcopal Church) based on the Christian or Church Year, and the lessons are designated from their position with reference to Trinity Sunday, to Advent, Christmas, Epiphany, Lent, and so on.

For this type of theory the symbolism of the church also has great importance. The architecture of the building itself has its religious significance, and each part of the church, with its different forms and decorations, bears a symbolic relationship to the whole. Church naves, altars, fonts, chancels, and other parts of the structure, or instruments employed in the cere-

monials possess a significance that must be unfolded to the mind of the child.

In short, under the ecclesiastical form of curriculum, the concept of God is to be approached through the medium of the church, and the church is here first to be understood as a material structure, called The House of God, planned and erected to carry out a certain symbolism of significant value in impressing religious truths. The church is also to be understood as a living spiritual institution, at the head of which, on the human side, stands the priesthood, who are the regents and interpreters of God to their people, and whose voice is the voice of authority upon all matters pertaining to belief and its applications to conduct.

It would naturally follow that the churches which take this position with reference to the curriculum and the importance of the church as its center, would make much of *doctrine* as a basis of instruction. For if the church is to stand responsible for faith and belief it must have some authoritative statement of its doctrines, and these must be taught to its children and youth. As would be expected, therefore, churches that employ the ecclesiastical type of curriculum emphasize strongly the doctrinal catechism. The Roman Catholic Church, which stands at the head of the ecclesiastical-curriculum type, bases its instruction primarily upon the catechism. The Protestant Episcopal Church, while making less use of the catechism, still includes it as an integral part of its present-day curriculum and requires a knowledge of it before confirmation. The Lutherans give the catechism a definite place in their Sunday school curriculum, using it as á supplement to the lesson system.

The biblical curriculum. The biblical theory of

the curriculum dominates probably three fourths of the religious instruction of the present day. For the advocate of this form of curriculum the Bible represents the beginning and the end of religious truth, embodying the complete and finished revelation of God to man. Possessing supreme faith in the efficacy of biblical truth, its adherents take the position that if this truth is lodged in the mind of the child, the work of religious instruction is fulfilled. True, biblical truths and principles may be carried over to present-day applications in individual or social contacts, but, after all, the main thing is to teach the biblical message itself. So strong is the influence of this theory that it is only within the present generation that the International Lesson Committee has been permitted to introduce any lessons which are not definitely and strictly limited to the Bible. The advocates of this theory would have our church schools called Bible schools. Some of them boast that they would have a Genesis-to-Revelation course of study and admit of no extraneous materials. Only gradually have they been forced by public opinion and by the demands of modern educational theory to concede any grading of the Bible lessons to suit the age and capacity of the child. Possessed of a species of bibliolatry, they have conceived the Bible as an end instead of a means.

The more liberal of this group, it is true, permit the use of an occasional lesson which is not directly based on biblical material. They also grant that Bible verses may now and then be supplemented or illustrated by materials drawn from other sources. Nevertheless so close is their adherence to the biblical, that even where materials are introduced from literary, historical, or scientific sources, they must still be

distinctly correlated with quotations from the Bible in order to be acceptable as religious lesson materials. While no doubt the spiritual development and the welfare of the individual are a part of the concern of theorists of this type, nevertheless the question of the immediate effects upon the individual is manifestly in the background, while the insistence upon the teaching of approved materials occupies the foreground of their thought and plans.

Interesting modifications of the biblical subject-matter theory are to be found in the practice of the Church of Latter Day Saints and in the Christian-Science group. The former fully accept the Bible, even to belief in its literal inspiration. They omit nothing concerning it which the most strict and orthodox of conservative evangelical churches would demand. With them, however, the Bible constitutes but one section of the subject matter of their curriculum, the Book of Mormon being placed on a level with the Scriptures. The Mormon curriculum may therefore be said to be the Christian Bible plus the Book of Mormon, the lodging of which, together with the history of the Mormon Church, constitutes the primary objective of the Mormon group.

The position taken by the Christian Scientists is somewhat similar, though with this difference: With Mary Baker Eddy, the founder and patron saint of this church, the Bible was indeed the Word of God; but it was to be interpreted in the light of her own positions as corroborative of *Science and Health*, the Bible-in-chief of the Christian-Science group. Such parts of the Bible are given preference, therefore, in the curriculum of Christian Science, as support and reenforce the positions taken by this form of belief.

The conduct-character, or religio-social, curriculum. From the point of view of this theory the *child*, and not the subject matter, is primarily to be taught. Education does not consist in the ladling of so much of information or so much of memory materials into the mind of the child. It implies the guidance, the application of stimuli, and the provisions for carrying out the activities and conduct which result in spiritual growth and development. For the adherents of this theory education is "the effecting of desired changes in the life of the individual." For them religious education is "the continuous reconstruction of spiritual experience, with a growing consciousness of religious values, and an increasing skill in and control over the processes of one's own religious activities and experiences." The materials, no matter what their source, are therefore always a means and never an end. Attention and enthusiasm are never centered upon the matter taught, but only upon the living child as the true objective of the instruction. For this group there is no truth for truth's sake. There is no ultimate value in any body of subject matter. Only life, living spirit, is ultimate; only this is sacred. Subject matter is important, but only as a means; it must never be allowed to become an end.

Since life, conduct, action are the supreme end from the point of view of this theory, it naturally follows that the materials are to be selected with reference to their power to awaken, nourish, and guide in this living development and growth. No body of materials, not even the Bible itself, comes first; the *child* comes first. Jesus came, not that we might have the Bible, or the catechism, but that we might have more abundant life. Adherents of this

group may center their curriculum around biblical materials, and, as a matter of fact, actually do; but this is because, and only so far as, this material is found to be most fruitful in stimulating the spiritual life. Where other materials, as in literature, in history, in biography, in nature, or from any other source, are found better adapted to certain ages or needs, or where they are required to introduce variety into instruction, they are freely selected. Conversely, where certain biblical materials are found not to be adapted to given ages, or where they seem not particularly fruitful for instruction at any age, they are omitted from the curriculum in favor of materials from other sources which more completely measure up to the requirements.

Examples of curriculum materials based upon this theory are increasing in the present-day church schools. Yet it is doubtful whether any curriculum series can at present claim to be founded wholly upon the conduct-character theory. Either the traditions handed down from the ecclesiastical-biblical theories exert too strong a pull, or else it is felt that public demand for the older type of curriculum materials necessitates a compromise.

It is also true that the conduct-character or psycho-social type of theory, seeking a more scientific basis than either of the other two, is less dogmatic in its positions and therefore more cautious in selecting this or that body of materials. Hence the tendency under this theory is to proceed experimentally and with caution, employing modern scientific methods in the determination of its materials rather than depending upon tradition and dogmatism.

The Organization of the Curriculum

By organization as applied to the curriculum is meant the plan or arrangement of materials. Differences at this point may extend, (1) to the curriculum as a whole, (2) to individual units or courses within the curriculum, and (3) to lessons within the individual units or courses. It is entirely possible to take a given content of material sufficiently valid in itself and, by imperfect organization, defeat and render ineffective the excellence of the subject matter. This is somewhat analogous to undertaking to make a map of the United States by shuffling together the pasteboard sections representing the various States, without taking the trouble to fit them into their respective positions. While the original elements of the total map may have been perfect enough, the shuffled arrangement renders it unfit as a basis for study.

Four different theories have ruled in the matter of organizing curricula: (1) That which is satisfied with a haphazard organization; (2) that which follows chronological order; (3) that which seeks a logical organization; (4) that which seeks a psychological organization.

Haphazard organization. Haphazard organization is really no organization at all, as is typified by the illustration of the dissected map scattered over the table and shuffled together without reference to the position of its parts. In this type of organization the needs of neither the material nor the child are considered. The organization and arrangement are decided by accidental factors, such as the whim of the lesson maker or the sequence of materials as found in the source of materials, such as the Bible.

A classical illustration of haphazard organization

in Sunday-school lesson materials is found in the Uniform Lessons, which for fifty years have held sway among most of the Protestant churches of the United States. The lessons have been arranged in seven- or eight-year cycles during most of that period, with fifty-two lessons to the year. The first year of the cycle would perhaps begin with the book of Genesis, and the last year of the cycle would probably end with the book of Revelation. Within each year the lessons would alternate by quarters or half-years between the Old Testament and the New, with no particular reason except to offer some of each. The second cycle coming back again to the book of Genesis, does not select exactly the lessons of the first cycle, nor the third cycle the same as the second; and so on cycle after cycle. The child beginning his Sunday-school experience in the first year of the cycle would probably begin with the book of Genesis. If he began to go to Sunday school on the second year of the cycle, he might find his start in the book of Judges or Daniel. There is thus no beginning, no end, no orderly progression, no plan, no sequence except the accidental sequence of disconnected and usually unrelated lessons following somewhat loosely the order of the books of the Bible, which are, of course, themselves not in an ordered sequence.

Chronological organization. Chronological organization seeks to offer the materials in the order in which they were developed in the social process which created them. The older type of public high-school courses in literature began back with Chaucer or Spenser and step by step sampled on through to modern times. Similarly, courses in history began with Egypt or Babylon, or whatever era or people

best served as a starting point, and traced the progress of civilization age by age to the present. Nowadays this method has been discarded as the basis for organization of the curriculum both in literature and history. This does not mean that there is no effort to teach historical sequence or to show the process of evolution at work in advancing culture and civilization. It only means that some fields may be better understood by beginning near at hand, and that time-sequence is not in all instances necessarily the highest consideration in curriculum making.

Various attempts at religious curriculum planning have used the chronological basis of organization. From this point of view the child must start at the beginning of the Bible and follow its sequence through. The history of the Hebrews must be traced with chronological detail, though what religious use is made of that detail does not always appear. The child must keep in mind a long series of dates, so that he may know the chronology of lives or events whose real teaching value does not, after all, depend on time sequence. Here as in the public-school curriculum we need to keep in mind that, while the sense of historical order and causation must be developed in the pupil, this is not the only consideration. Especially for younger pupils chronology, over-emphasized, may become a hindrance rather than a help.

Logical organization. The logical organization of subject matter is based upon the exigencies of the materials themselves. Thought is not given primarily to the learner and his approach to the materials, the order and the relationships of the materials serving as the criterion and guide. Logical organization is the organization of the scholar, who takes so much

of finished materials already discovered, explored and classified, and arranges these materials in their proper relations as facts, concepts, truths. The order most commonly taken in logical organization is to begin with the larger concepts or generalizations, principles and rules, and then proceed from these to subheads and on down finally to individual items or cases. To illustrate from the field of general education: physics, being an exact science, is admirably adapted to logical organization, and the older courses of study in this subject were based upon that foundation. The student was first introduced to such general concepts as *matter*, *energy*, *machines*. Then different kinds of matter, different manifestations of energy, and different types of machines were discovered and classified under the appropriate heads, the student finally being led on downward to the matter that might be nearest to him, the energy which might at that moment be operating upon him,or the machine which he might at that time be employing. The method was logical, deductive. So also the logical organization of the older types of courses in geography started with the earth as a sphere in space, came on down to the continents and the oceans,. subdivided the continents into their respective subdivisions or countries, and the oceans into their various divisions. Countries were finally divided into states, the states into counties, municipalities and the like, and ultimately the child's own locality might be reached.

Now, it is easy to see that in both of these instances the opposite of the psychological approach was used. The young learner's most natural approach to the concept of matter, energy, and machines is not to start with the definition of the universal concept in

each instance, but, rather, to begin to explore the types of matter, energy, and machines which are immediately at hand, and by extending this experimentation and experience on up through various varieties under each category, finally arrive at the universal concept.

From its very nature religion is not, like science or mathematics, a field of experience that can be rigidly classified into major and minor categories running through a series of main and subheads. Consisting, as religion does, of a set of relationships and their expression through a way of living, it can no more be reduced to a rigid classification or arrangement than life itself. Yet religion does employ many broad generalizations which stand for a host of minor meanings included within them. Such, for example, are the concepts *salvation*, *immortality*, *sin*, *repentance*, *regeneration*, *atonement*, and many others. Now, the catechism, though never attempting any orderly classification of religious concepts, deals almost exclusively with these great universals of thought and meaning. Through it the child's first contact with religious instruction is with the finished concepts of the trained adult. The approach is wholly deductive, irrespective of the fact that the untrained mind naturally learns its world by the way of induction.

Psychological organization. Psychological organization proceeds from the point of view and need of the learner. It inquires what is the easiest and most natural mode of approach of this particular mind to a certain body of subject matter, and then arranges the subject matter in the order required.

While logical organization presupposes the trained and equipped mind, psychological organization takes

its point of departure from the unripe, exploring mind. Whereas logical organization starts with the larger concepts and sub-classifies under them, finally arriving, as has been said, at individual items or cases, psychological organization starts with that which is nearest to the individual learner; that is, nearest in interest, nearest in grasp, nearest in need, perhaps nearest in proximity. Step by step the learner is led into and through the subject matter, constantly broadening his concepts and increasing his grasp as he accumulates more and more of materials. These acquisitions are bound together by whatever of relationships exist among them. Classifications are effected, conclusions drawn, and generalizations finally reached. As the mind develops and the stock of information is increased and classified, the psychological constantly tends to become logical in method and organization. The psychological approach in religion would have the child start with the most needed, and what are to him his most interesting or crucial experiences, and relate the growing religious concept to these. Instead of being a *Spirit*, Omnipotent, Omniscient, and Omnipresent, God will be to the child a *Friend* and Protector, and the Giver of good gifts. Ultimately, as the child explores in the field of religious experience and values, he will arrive at the larger concept of God, step by step, line upon line, and precept upon precept, moving from the immediate and particular to the more distant and general.

It is thus seen that there is no fundamental conflict between the logical and the psychological types of organization. That is to say, the psychological tends, as the mind grows and develops, to become itself

logical. The chief difference between the two types of organization is that the psychological always inquires first of all the *needs of the learner,* while the logical inquires the *demands of the subject matter* in order that it may be thrown into a sequence of relationships for classification.

It is hardly necessary to state the conclusion that modern educational method in religion demands the psychological approach to religious instruction. The curriculum as a whole, each individual unit or course, every day's lesson, should start from the level of the child's present attainment and need, and gradually expand in accordance with his developing experience.

Some of the recent attempts at curriculum making show evidence of the psychological principle of organization. In most cases, however, the hand of tradition lies heavy on the planning, and the haphazard, the chronological, and the logical are still in the ascendency.

Questions for Study and Discussion

1. To what extent do you think the national ideal or social point of view is affecting the public school curriculum? To what extent is the religious point of view represented in the Sunday-school curriculum?
2. Formulate a clear statement of the distinction between organized and unorganized educational agencies, giving full illustrations.
3. Make a list of all the factors which you think should be included under the term "curriculum" as related to religious education. Having done this, formulate a definition of "curriculum."
4. Do you think the work done by the International Lesson Committee on determining the International Lessons is any more important than that done by the various

editors and lesson writers in preparing these lessons for the pupil's use?

5. Formulate a statement to make a clear distinction between "material-centered" and "pupil-centered" curricula.
6. Examine some section of an ecclesiastical curriculum and verify the description of it given under this heading in the chapter.
7. Examine some section of a biblical curriculum and verify the description given of it in the section of that title.
8. How is one to know whether a given curriculum is of the religio-social type?
9. Examine some course of study for a church school and determine the kind of organization which it represents. Examine some unit of material, say for a quarter or a year within this course of study, and indicate the type of organization employed therein.
10. Make an argument to prove that curriculum materials should be organized from the psychological basis.

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See also file of Religious Education for numerous articles on problems relating to the curriculum.

CHAPTER XIII

THE DEMANDS OF THE INDIVIDUAL UPON THE CURRICULUM

Slow though it may be, the sense of human solidarity is steadily and surely gaining ground. The fact that we are members one of another is being borne in upon the consciousness of an era increasingly alive to the democratic ideal. Recent times have seen a decided swing away from the individualistic to the social point of view in all lines of thought.

This trend toward the social manifests itself not least in matters of religion. Salvation is coming to be described largely in terms of sociology. Gradually the truth is taking hold that if we accept the concept of the Fatherhood of God, we are committed to the principle of the Brotherhood of Man.

Both Individual and Social Values

This is a needed and welcome change of emphasis. Yet we must not forget that there are individuals in the world as well as a society, and that it is as necessary to plan for the one as the other. For, though the welfare of the individual is inexorably bound up with the outcome of society, the individual is nevertheless an entity of a kind in and for himself. Each individual possesses a separate and distinct personality which has a value to the person concerned over and

above what it is worth to society. Every person has an inner self which recognizes a responsibility to a higher being and which conceives a destiny over whose outcome he is vastly concerned and which he has to no small degree in his own keeping.

The claim of the individual on the curriculum. There is, therefore, an individual side to education as well as a social side. The individual is interested on his own account in the curriculum and justified in setting forth his demands with reference to it; for the individual develops his innate capacities through reliving in his experience the culture which the race has evolved in its upward climb. What the race has lived in the large while accumulating the experiences which constitute curriculum materials offered each new generation, the individual must in some sense repeat in the small in his own life. What the race evolved by the slow, painful process of empirical experimentation the individual must have given to him as organized experience; that is, as a curriculum, whose value has been tested and tried.

What demands, then, shall the individual make upon the curriculum? What are the needs of the individual which the curriculum in its contents and organization should be sure to meet?

The Individual's Demand on the Curriculum a Practical One

In the broadest sense possible the religious curriculum must do its part (a very large part) toward enabling the individual to live the fullest and richest life which he is capable of attaining. The Founder of the Christian system based his claim to our allegiance on its power to provide for fullness of living.

May we not assume this means fullness of life at all normal points of experience? Fullness of physical life—health, vigor, strength, cleanness, longevity; fullness of the life of the spirit—mind at broadest reach and span, emotions seeking with fervor the most worthy objects, volitions urging toward worthy goals; fullness of human relationships and affections—truest friendships, experience of ennobling loves and of refining sacrifices; fullness of achievement—realization of the self's powers, high service to others, fulfillment of the divine plan for the life as prefigured in the next-to-infinite capacities conferred.

Serving actual and attainable goals. The attainment of all these goals on the part of any individual cannot be assured by the religious curriculum alone. But neither can it be accomplished without it. For it is the business of the curriculum to define such goals as these to our youth and to cultivate in them the power and the will to achieve them. No other agencies, nor all the other influences that together affect the individual's development, can substitute for the curriculum at this point.

To accomplish this end, that is, the setting up of proper goals and providing the means for their attainment, the religious curriculum must provide for *actual experiences in a practical range of situations* such as the pupil normally meets in the routine of his life. For the religious person is not merely and *abstractly* good; on the contrary, the test of his morality comes in the thought, speech, action of daily living. Only as religion becomes a part of the day's work, play, study, business, love, solitude does it fulfill its definition as fullness of life. "The virtues are not treasures to be won, but attitudes toward actual situations men

and women have to face. Not virtue for virtue's sake—the growing, self-realizing life of individuals and societies."[1]

The curriculum is to be determined by the needs of the individual. Speaking still in general terms, we may say that *the religious needs of the individual at any given stage of his development define the requirements to be placed upon the curriculum.* What the child requires of religious information, of stimulus to interest, of organizing of motives, of avenues of expression through worship, socialized conduct or anything else that goes into the enrichment of experience or the grounding of desired systems of habit, that becomes by the very nature of the case a demand on the curriculum.

After this broadly general statement we may come somewhat closer to our problem by considering certain specific needs of the individual which the religious curriculum must serve.

A Stimulus to Potential Powers and Capacities

Each individual comes into the world as a member of *genus homo* rather than as a *person* and a participant in the social process. Every individual enters life with an equipment of power and capacities bequeathed to him by the race—powers and capacities which in the beginning are potential rather than actual.

Powers at first potential rather than actual. Consider the babe at birth: largely a promise—ignorant, helpless, futile, pathetic in weakness and incapacity.

[1] *Iowa Plan of Character Education Methods*, p. 1.

Yet all that this individual ever will become he now is in miniature. It is all there, for nothing will be added of power or capacity except by the growth of what is already within. Speaking in the parlance of the modern automobile, this helpless infant comes to us "fully equipped." He must make his run through life and serve his generation upon the basis of what nature has given him. Nothing lies between this helpless child and the fully developed man of action and power except one thing—growth, development. All the great thoughts that through his brain may stir and guide a generation, the ideals that may transform a society, the fine emotions that may motivate a life of service and sacrifice to his kind, the marvelous achievement that may mark him among his fellows—all these things exist *potential* in this young individual while he is not yet a person in the sense of self-directed thought and action.

Here at the beginning are these potentialities awaiting the action of environment and education to bring them into functioning realities: on the one hand waiting *powers and capacities*, on the other hand *stimulus and nurture*. And out of the interaction of these two sets of factors the infant becomes man, helplessness becomes strength and power.

Stimulus and nurture required. That stimulus and nurture are a *sine qua non* of development, a homely analogy may serve to illustrate. We allow our potato to grow on the bare floor of the basement instead of in the nurturing and stimulating soil of the garden. Because of the modicum of nurture available from the supply stored in the tuber it will produce a plant; but that plant is puny and worthless compared with the one obtained by planting the seed in a rich environ-

ment of soil and sunshine. So likewise every individual will find enough of nurture and stimulus in the most meager environment to make some growth of his powers and capacities. But without the fuller, richer stimulus which will bring to fruition all the endowments which nature has bestowed upon him, the outcome is but partial and disappointing. Witness to the truth of this are the many starved and puny spiritual natures among men who were destined to spiritual robustness and strength.

Loss from undeveloped resources. Again let us turn to analogy. We of to-day are rightly concerned about the development of our natural resources. Through government and private agencies we are reclaiming arid areas in order to increase the world's food supply. We are busily harnessing our waterfalls in order to utilize wasted energy, secure more economical light, power, and heat, and at the same time save our coal and oil. We are gradually developing a policy of forestation in order to use the growing-power of waste places and to provide against future contingencies. We are striving to conserve and enrich our soil and secure greater crops with less expenditure of energy and less depletion of the soil itself, even to the extent of making the nitrogen of the air serve the production of our food. All this and much more means that we are learning to make better use of what nature has bestowed upon us than heretofore we have been doing. This is all good and worth while.

Is it not possible, however, that while we are thus concerning ourselves so deeply with the material aspect of our world, we are overlooking one of the sources of greatest wastage in man's known universe and in a

degree failing to develop the most important of all sources of human riches, namely, the great funds of spiritual power that exist in the human race? Is it not possible that we are much farther from bringing to full fruition the moral and religious capacities of human nature than we are from utilizing fully and economically the sources of material wealth which we have at our disposal?

Professor William James has told us of the deeper levels of power in our natures which are seldom reached and never fully developed. He calls attention to the fact that in great emergencies or under great stresses individuals and nations continually rise to heights of power and achievement which under ordinary circumstances they would never reach. Under the stress of necessity more than one individual has surprised himself and his fellows by unexpected achievement and the use of energies and powers which neither he nor they suspected he possessed.

The curriculum a stimulus to development. It is the business of the curriculum to touch the springs of these deeper levels of power. The curriculum, properly conceived, should offer the nurture and the stimulus required to develop to the full the latent moral and religious powers resident in human nature. Without the urge of a proper curriculum we may, it is true, see some moral and religious achievement. The great unorganized agencies in religious education will accomplish something, but pitifully little compared with the possibilities inherent in the spiritual wealth bound up in the souls of men. The function of the curriculum is to make sure through its varied and rich content that our children shall thrill with the great concepts upon which the race has put its best effort

and thought; that they shall be urged by the great ideals which have governed our predecessors at their best; that they shall be inspired by the great acts of those whose experiences constitute the highest spiritual culture of the ages. Says the *Iowa Character Education Plan*:

Conduct moves surely in the direction of its dominant imagery. Its mental pictures are its pillar of cloud and pillar of fire. See that the mind of every child is attracted to the best pieces of art; is entangled in the plot of wholesome novels, plays and movies; is resonant with proverbs, poetry, precepts and wise sayings; is vibrant with the rhythm and melody of the best music; is inspired with admiration of the great personalities and is self-hypnotized by the thought of noble deeds.

The Means of Transferring to the Child His Spiritual Heritage

Measured from the point of view of early man, the civilization of the present day has achieved much. It has at the cost of great sacrifice evolved social institutions, the state, the church, systems of education, vocations, and a marvelous complex of social organization. But among all his achievements man has probably done nothing greater than to evolve his religion. Here, as in other lines of development, he started with nothing but the capacity for experience and achievement. He had at the beginning no knowledge or thought of a higher Being; he possessed no system of faith or groundwork of belief; he was guided by no religious traditions, and could follow no beaten pathway; he knew no religious ceremonials, had no skill in prayer, possessed no forms of ritual, and was ignorant of all worship; he had no churches or cathe-

drals and was without a religious literature. His Bibles, his hymns, his ethics he yet had to evolve. He was destitute of religious art and symbolism. All the lessons which have now been taught by ages of war, persecutions, and intolerance were yet unlearned. All that we of to-day understand as religion, with its organizations, enterprises, and literature, yet lay ahead.

Faulty as we are in spiritual interpretations and religious practice, we have proceeded a great distance from this earlier stage. We have achieved a great body of religious culture and experience, and probably for no phase of culture or racial experience the race has attained has it paid a higher price than for its religion, a price that has involved an infinitude of sorrow and suffering, hopes and fears, courage and endurance. And in spite of all our seeming indifference to religion, there is certainly no section of racial culture or experience which man prizes more highly than he does his religion. For no other thing which he possesses will he sacrifice so much or fight so quickly or savagely when danger threatens. So great is this jealousy for his religion, indeed, that it threatens to defeat its very purpose, for we are so much afraid that our children shall not be taught the one and only true religion as we conceive it that we will not permit religion to be taught in schools not under the immediate control of the church.

Our children have a right to their religious heritage. Here, then, is this great racial heritage—spiritual values and a wealth of religious concepts and ideals which are the growth of centuries, a heritage which on the human side has cost much, and which on the supernatural side no one would dare to undertake to

evaluate. Shall we dare to leave our children unpossessed of this great phase of their heritage? Has not the individual the right to demand that he be put into possession of his share of the spiritual resources which his spiritual ancestors have made available to his generation? In our public schools we give over to our children their heritage of racial culture in other lines. We give them a knowledge and appreciation of a wealth of literature, of science and invention, of industry and commerce, of social institutions, of æsthetics. These are all a part of the curriculum of the schools of the state, arranged in ordered courses of study, taught through the formative years of the child's life. By means of them he enters into his heritage of racial culture in the fields they represent. Shall not the schools of the church, through the religious curriculum, likewise give to the child his spiritual birthright?

Social and Individual Norms of Conduct

Religion at every stage of its evolution concerns itself with conduct. Even in primitive religion, though the norms might not satisfy a later stage of civilization, conduct is a primary consideration. Acts often are sanctioned, perhaps even commanded, which are both cruel and from our later point of view immoral, yet definite criteria of behavior are established as a part of religious observance. For example, no rites may be performed which might bring down the wrath of the gods upon the tribe. A dead body may not be touched, or if accidentally touched elaborate ceremonials of cleansing must follow. Proscribed foods may not be eaten on pain of dire punishment to the individual and the tribe. Sacrificial offerings

must be made, according to definitely prescribed rules; required ceremonials must be rigidly observed, and defined sex relations maintained.

Religion establishes norms of conduct. So this list might be extended indefinitely through a large round of customs and taboos. Religion at this early stage is a very practical, functional thing. Through it its devotees expect to secure the favor and avoid the wrath and punishment of God, or whatever higher powers they conceive.

Whatever thus turns the attention to personal and social conduct is in the end a moralizing agency, a norm of conduct, and even such moral sanctions as rest upon uncritical social custom are infinitely better than no norms at all. Indeed, the simple realization that conduct may be good or bad is a preliminary and necessary step in the evolution of a system of morals. When a society or an individual has arrived at the stage of self-criticism the upward march is well begun.

While all religions have exerted control over conduct, yet religions have differed greatly in their standards of morals. And they have differed not less in the extent to which they have been able to motivate moral conduct on whatever level conceived. The Hebrew religion stands out like a mountain peak among the earlier religions of the world on these points. Much of the Hebrew moral code as to individual conduct was of remarkable austerity and purity, even when judged by the standards of a much more enlightened time. With respect to social conduct, the ideals of human brotherhood and the treatment of those outside one's own tribe, the standards were not so high, but even then markedly above the ideals

of many, if not most of their contemporaries. With the Hebrews moral standards sprang directly out of a deeply religious concept, the concept of a God who demanded and rewarded righteousness, and who, with unswerving justice and even with a holy anger, punished sin and unrighteousness. Under the leadership and influence of their great religious leaders, Jehovah was to them a very present reality, an outstanding factor in experience, and their relations to him were among the most compelling motives in their lives.

Upon such a groundwork as this were the foundations of Christianity laid. Accepting the moral code of the Hebrews as to its basic principles, but humanizing it and softening it with love and service, Jesus taught that the inner life expressed as conduct is the goal and expression of true religion. Offering to us the concept of God as a Father, he at once passed to the corollary of the brotherhood of men, and that our treatment of our neighbor is a true test of our character and life.

A definition of moral conduct through the religious curriculum. One of the greatest needs of the individual at all stages of social evolution has been to find proper norms of conduct, and at the same time acquire sufficient moral dynamic to enable him to live up to the standards which he recognizes and accepts. What is right, what is moral, what is ethical, and how are these standards to be put into practice in a puzzling world, full of contradictions and of evil? For example, what are right standards of success, and how is the gaze to be kept on them when so many false goals are challenging attention? What is right between employer and employee, between labor and

capital, and how are these ideals to be made work in the present-day social process. What are right recreations and amusements, and how shall one carry out his convictions in an age when so much of doubtful quality is clamoring for attention?

The environment offered the individual in this generation is complex and confusing. There must be provided some effective center of enlightenment, some organized setting forth of values that will appeal to the higher ideals and set up "drives" that will operate to control conduct.

The individual of to-day has the right, then, to demand of the religious curriculum that it shall define to him the norms of conduct, laying before him the standards and ideals which have actuated men at their best. And he has a right at the same time to demand that the curriculum shall help him to develop the moral dynamic to live in accordance with these standards, once they are conceived.

Awakening the Social Consciousness

The child is at the beginning naturally and necessarily self-centered, completely engrossed with his immediate environment. The appeal of the external world to the senses is continuous and imperative. Experience is bounded by what the child can see and hear and taste and smell and use. Only gradually does the concept of the distant in time and place arise; to the young child there is no time but now and no place but here. To him there are no people except those who enter the round of his own daily experiences. There are no interests excepting those which have to do with his own individual life. There are no values

excepting those which attach to his own personal interests, desires, and needs.

One of the greatest needs of the individual is to be cured of this very natural narrowness, self-centeredness, and provincialism. For many individuals this is never thoroughly accomplished, and life and experience are to them localized and narrowed to the range of the immediate and the trivial.

Sense of racial kinship through the curriculum. The normal processes of growth and of social contacts help in this broadening process. The public-school curriculum makes its rich contribution. The press and the radio add their assistance. But all this may take place and yet a certain *quality* of the expanding social consciousness be lacking. The religious curriculum should bring to the individual the sense of kinship with his race. Beginning, as we have said, with the concept of the Fatherhood of God, the sense of the individual's brotherhood with his kind should gradually be developed into a working principle. Through the life and teachings of Jesus, ideals of helpfulness and service should be grounded and put into practice. Through the whole spirit and genius of Christianity the individual should be led to a sense of the oneness of humanity and the responsibility of each for all. The religious curriculum should bring every child to feel the world's need as his opportunity. He should come to look upon himself as a coworker with God in the business of building the Kingdom; that is, a Christianized social order.

The individual has a right to ask this of the curriculum because, lacking this point of view, the ideal of Christianity has been defeated both for the individual and for society. The Kingdom was meant

by its Founder to extend to the ends of the earth, and was to embrace all peoples. All were to be members of the great family of God; service was to be the watchword and the fulfillment of the law. It is, therefore, the responsibility of the religious curriculum to bring these truths and principles to the child as religious stimuli and nurture, applying them to his mind as an antidote to his naturally strong individualism and as a means of expanding his social interests, concepts, and activities.

To Cultivate a Consciousness of God

For ages man has been striving after God. Possessing that within him which has ever urged him to reach out for a power greater than his own, he has sought a higher being. Driven by a conviction that there is a creative intelligence responsible for the universe, he has sought for its explanation. Compelled by a desire for friendship, comradeship, and identification with a source outside himself, he has never ceased in his search for this Deity, whom he believes to stand behind the scenes of his life, explaining what otherwise would be inexplainable, and affording a source of help without which man does not dare to confront the universe.

Racial evolution of the God concept. It could not be otherwise than that man's first concept of a higher Power should be crude and imperfect. Primitive man asked but little of his Deity. Indeed, at one stage he asks chiefly to be let alone, and not to be punished and thwarted and defeated, or perhaps annihilated by an unfriendly or malignant supernatural power. At this stage man goes to much

trouble to keep on good terms with and propitiate a Deity whom he dares not offend.

At another stage God is not one, but many. Each common object, trees, brooks, mountains, streams, all have their resident deities, each of which must be noted, propitiated, or worshiped as the case seems to require. At another stage the gods exist in the form of superman, characterized by all the weaknesses, the follies, the foibles, and the passions of human beings; but also possessed of a potency, a power over the lives and destiny of men, which is far more than human. At another stage God is a tribal Deity, who has adopted as his protégés a particular people, and stands ready to champion their interests against all other tribes or nations.

At still another stage in man's evolution God has become not only a creative energy, but a creative intelligence, operating the universe, and not only creative energy and intelligence, but also a personality, a Person who is omnipotent, omniscient, immanent, not only in the world round about, but a beneficent presence in the life of every person who recognizes and receives the supernatural agency. This friendly Deity is interested in man and his affairs. He is a loving Father who is so concerned over his children that he numbers even the very hairs of their heads. He is a Presence, nearer than Friend or brother, who listens when we speak to him, who answers in a still small voice which the heart can hear and understand. This Deity is a Being who has made man in his own image and then revealed himself to man in the person of Jesus of Nazareth.

The individual's need of a consciousness of God. We are far from saying, of course, that man's concept

of God, his God consciousness of to-day, is true and complete. A God who could be completely known would be no God at all, but one "whom every sparrow of criticism could peck at." But imperfect as man's concept of God has been through the different stages of his evolution, and imperfect as it is now, such a concept is infinitely better than to have no consciousness of God at all. Every individual requires some integrating, organizing center for his life. He needs some objective to serve as the definition of his ideals, a Being higher than himself toward whom to direct his faith and hope, a refuge and help in time of trouble, a stabilizer and strengthener in times of temptation and struggle, a sympathetic friend and confessor in times of repentance and remorse, an ideal of perfection and an explanation of the universe and of the riddle of existence.

The influence of such concrete objectifying of ideals and aspirations cannot be overestimated. Who can tell how much we owe as Americans to the consciousness of a Washington, of a Lincoln, of a Roosevelt, of a Frances Willard, of an Alice Freemen Palmer—and a thousand other great personalities—the idealizing of whom sets inspiring standards for individual and social conduct in the life of to-day!

The part of the curriculum in cultivating the consciousness of God. One of the most important tasks imposed on the religious curriculum is the cultivation and guidance of this God hunger, the setting up of the God-consciousness which at the beginning is entirely lacking in every individual. Through ages of toil and suffering, of hope and despair, and of endless searching, man has arrived at such an understanding of God as he now possesses, imperfect and

incomplete to be sure, but mountain heights above the consciousness of God possessed even as late as the time of Abraham or Moses. This consciousness of God is one of the dearest birthrights of each new generation. Shall we not, therefore, plan our curriculum to develop in our children the fullest, purest, and most perfect concept of a divine Being which we of the present day have attained.

To Help Form a Life Philosophy

"The most important thing about any man is the kind of philosophy he keeps," says Chesterton. Every person does have some kind of life philosophy, and every child or youth, although he does not know it, is busily engaged in constructing such a philosophy. The individual may not have read Kant or Hegel or Bergson or Royce or William James, but nevertheless he comes to possess a certain sense of values, certain criteria by which he judges what is worth while in life and experience; and for all practical purposes this constitutes a philosophy of life. Stating this thought in different terms, a life philosophy consists of one's hierarachy of values; the order in which he would rank the objectives toward which he strives; the goals for his ambitions and desires and loyalties and devotions; the content of the experiences for which he is willing to pay in time and effort; in interest and enthusiasm: in short, a classification of the "pearls" of experience indicating to which he will attach the greatest price, to which the next lower price, and so on down the scale to the lowest.

Present day civilization has become so baffling by its annoying confusion that one requires very definite

sign-boards to direct him on his way. There are so many avenues open to interest and activities, so many calls upon attention, so many demands upon time and strength and opportunity, so many things that one can do or see or become, that one is likely to be lost in the very confusion of appeals. Probably at no stage of the world's history has the individual so needed the guidance of a clear sense of values as to-day. At no time has there been so great a necessity of setting up within the individual himself dependable criteria of choice and selection among possible lines of experience and opportunity.

How a life philosophy is built. This can best be done—in fact, perhaps can only be done—by a proper curriculum, properly presented; for it is the function of the curriculum to separate from the great mass of confusing data and conflicting experiences those values which have been tried and proved true in the longer range of human experience and set them before the new generation. The curriculum, dealing as it does with those phases of culture which have been proved by long stretches of social experience, is free from the immediacy and the false appeal of the distracting present. It should therefore be able to offer to the individual the aggregate wisdom of the ages as to the values that inhere in life, and so enable him to build a true life philosophy as the guide to his own experience.

Recognition of Genetic Capacities and Needs

Religion, being primarily a spirit and mode of living, is adaptable to all ages and stages of development. That is to say that there are religious impressions simple and concrete enough for the youngest

child, just as there are concepts, meanings, and implications beyond the grasp of the keenest mind. And between these two extremes are all the degrees and kinds of religious stimuli necessary to nurture and stimulate the growing spiritual powers.

The curriculum must fit the child. It is a responsibility of the curriculum to seek out and adapt various culture materials to fit the child in all the stages of his development. The Bible was not planned as a curriculum, nor were its materials written for the reading and study of children; yet there is an abundance of suitable materials in the Bible for children if they are selected, simplified here and there, and arranged in a graded system. So with religious materials from nature, from history, from literature, from music, from art. The individual has a right to demand that this rich field of culture shall be so selected and arranged as to make it bread instead of stones to the hunger of his mind and heart.

As a corollary to the foregoing discussion we may conclude that in so far as the demands set forth by the individual are valid they place an inescapable responsibility on the curriculum. If these demands are based on crucial needs, if they must be met in order that the individual may receive most from his religious instruction and attain most fully his rightful spiritual development, then *the curriculum must meet these demands.* Both in its content and in its organization it must provide for the deepest religious needs of the individual. Failing in this, it has missed its purpose and has no defensible reason for asking the time and attention of pupils, teachers, or church schools.

Questions for Study and Discussion

1. What evidences can you cite that the sense of social solidarity is gaining ground?
2. Make an analysis showing the interrelationship existing between the individual and society. Show why certain ones of the rightful demands on the curriculum can best be stated from the individual and others from the social viewpoint.
3. Discuss the implication that the curriculum must relate itself to everyday practical living if it is to serve the individual.
4. Estimate the extent to which your knowledge and appreciation of literature and history would have lacked stimulus and nurture without the public-school curriculum. Does the principle hold (and in the same degree) for your knowledge and appreciation of religion?
5. To what extent do you think the religious powers and capacities of our people are being developed as compared with their scientific or commercial powers and capacities?
6. Do you agree with the text that religion is one of man's great achievements? How important do you think religion is to the individual? To society? Do you think the education we supply our young in religion is commensurate with its importance? Can a person be "well educated" and lack education in religion?
7. Compare the norms of conduct under Christianity with those under other leading religions. Why do you think we are still so far as individuals and as a social order from realizing the Christian norms in our actual conduct? How much has our failure to teach religion in any thorough way to our children to do with it?
8. Explain as fully as you can the bearing of the religious motive on the expanding social consciousness of the individual.

9. Make a psychological analysis of consciousness to show the part that may and should be played by the consciousness of God as a part of the general experience of the individual.
10. Try making a list in order of importance of the goals which you think a modern individual should set for himself. Out of this can you formulate a statement of a philosophy of life?
11. Show that the religious needs of the individual constitute an inescapable demand on the curriculum of the church school.
12. Estimate the extent to which the church-school curriculum which you passed through met your religious needs.

References

Betts, *Social Principles of Education*, Chapters II, VIII, IX.
Dewey, *Democracy and Education*, Chapters I-VI.
Young, *The Child and the Curriculum*.

CHAPTER XIV

THE DEMANDS OF SOCIETY UPON THE CURRICULUM

SOCIETY, the creator and custodian of civilization, and the medium in which all as individuals exist, has certain needs determined by its own nature and problems. These needs are related to the needs of the individual and do not, at least in the long run, ever contradict them. Yet these two sets of needs are not wholly identical. Or, rather, society has some needs which pertain to the social organism as a whole more directly than to any one individual member of it.

Society's interest in the curriculum. The twofold educational interest touching both society and the individual is best seen in connection with the public schools. Our democratic society recognizes the right of the individual to an opportunity for education; so schools are provided by society. But society also insists upon its own right to protect itself against the dangers of ignorance; hence compulsory education laws for the individual. Society recognizes the right of an individual or a single school corporation to determine what studies shall be pursued; so elective studies and local determination of courses of study are allowed. But society recognizes also the fundamental importance of certain branches of learning; therefore a nucleus of basic studies is required by law in our schools.

In religious education the same principles hold, though because of the separation of church and state the application of them must necessarily differ. Religion has a very direct bearing on the quality and type of citizens found in a nation. Particularly is this true in a modern democracy, where the democratic principle extends not only to political matters but to all kinds of social, industrial, and economic relationships. Democracy is still on trial, its future conditioned on the moral fiber or ethical standards of its citizenship. Society, engaged in this gigantic experiment and confused by many problems thrust upon it by the recent great advance in scientific discoveries and inventions, with the consequent change in modes of life, is anxiously looking to religion as one source of light in its perplexities. Besides having great interests at stake, society, through the contributions of the endless cycle of its generations, has supplied the culture materials for our schools; it organizes and supports the church schools, and therefore has a right to make very definite demands upon the curriculum.

Insure Active Participation in the Social Process

Every individual is at the beginning a charge and a drain upon society. He must be fed, clothed, sheltered, cared for, educated. In all this, besides the human concern and care lavished upon him, he uses up from the store society has accumulated. Whether he happens to belong to a well-to-do family or whether he has to be supported in a public institution does not matter—his support must come from

the general social store. He at first must of necessity receive without giving.

Society must collect from the individual. This contribution is not meant as an out-and-out gift, but as a loan by society. The individual must pay back, not only the original principal, but this with *interest*, else he has not done his share, nor enabled society to make progress. For progress comes only by each generation handing on to the next what it received, worked over, improved, increased. Paul felt that he was debtor both "to the Greeks and Barbarians." From the Greeks he had received most of what was finest and best in his life. Them he could not repay, so he paid his debt to the Greeks by serving the Barbarians. The social process is made up of the joint activities of its members. It has no place for the idler at either end of the social scale, nor for the inefficient. Much less has it a place for the anti-social, the person whose hand is against law and order and who preys on his fellows.

The curriculum, if it would fulfill its social purpose, must do its share toward cultivating the sense of social responsibility, the recognition of an honest social debt incurred by the individual which must be honorably discharged through worthy contribution of service. It must help cure the all-too-prevalent desire to get without giving in return in any relation of life whatever, whether in the realm of the physical or the spiritual.

An old cobbler was sitting at his bench putting the last finishing touches on the heel of a shoe for which a customer was impatiently waiting. "Give me my shoe; that is good enough," from the customer. No answer, only more rubbing and shaping. Again,

"Give me my shoe, it is good enough." The cobbler, looking up, "Sir, no piece of work that goes from my shop is good enough until it is the best that I can make it." Let this spirit of artistry be built into our youth and it will reconstruct civilization. Let every worker—teacher, lawyer, bricklayer, artist, preacher, digger of ditches—say, "No piece of work shall go from my head or heart or hand until it is the best that I can make it," and the world would be an incalculably happier and better place to live.

Christianize Social Institutions

Society is vitally concerned over the quality of the ideals which enter into the ethical judgments and standards of its members. Let the average level of business integrity, social purity, intolerance of evil, justice, regard for law become low and the whole stream of national character is polluted. For each new individual is born into the social medium, and inevitably takes on its tone and quality. It is far easier for a generation to maintain high standards of life if the standards of the times compel in this direction rather than urging downward.

The curriculum transcends immediate environment. One of the chief functions of the curriculum is to help elevate the social ideal by setting before youth the challenge to rise above the base and the commonplace in immediate environment. For in spite of all that can be done by educators and idealists, there exists in the environment of every person a relatively constant and rather strong appeal to low standards; men do steal both through burglary and high finance and escape punishment; a corrupt press does cast ridicule on law enforcement when it touches fat pocketbooks

as in connection with the Eighteenth Amendment; vice does occasionally flourish in outwardly attractive form; honors and emoluments not infrequently do go to those who exploit instead of serving their fellow men.

All this has a tendency to dull the edge of individual conscience, to develop tolerance of wrongdoing, to lead to the acceptance of evil as a commonplace and necessary thing. And when the spirit of protest against evil has become weak, national character is in danger, and a prophet is needed. The best prophet available in these days of books and universal education is a curriculum so vital and stimulating in content and so skillfully devised in form and execution that it shall grip the imagination, stir the emotions, and clear the rational vision of childhood and youth. The curriculum can expose the counterfeit and reveal the true values of experience for the rising generation as no other agency can do.

Defining proper relations in the home. No small part of the individual's participation in the social process is through his relations to the various social institutions of which he is a member. The child is born into a home, to which he owes affection, respect, good will, obedience, cheerfulness, companionableness, helpfulness, thrift, self-sacrificing loyalty. Most of these qualities will in some degree spring naturally out of the relations of son, daughter, brother, sister. But the tragic lack of adjustment in many homes is proof that something more than native impulses is required. The art of fitting into the home as a member of a family can be learned in the same way as any other art and so constitutes a responsibility of the curriculum.

The other aspect of home relations, that of husband,

wife, parent, should at the proper time occupy the attention of youth as a part of the curriculum. With fully one eighth of all marriages leading to the divorce courts and with the judges of juvenile courts agreeing that a large proportion of juvenile delinquency has its origin in the lack of proper home relations, the conclusion is inevitable that the problem of home relationships should be a part of the religious curriculum of youth.

Cultivating respect for law. Law is but the expression of the will of society on matters of common interest and great importance. It may exist in the form of a basic constitution, of statutes passed by legislative assemblies or of custom and common agreement. The making and administering of wise laws are among the highest functions of society acting collectively as a state. Ignorance, selfishness, and corruption among public officials are a constant menace to government and a source of grave injustice to the individual citizen. But of not less importance to social welfare is the spirit of obedience to law which exists among the people. For in a democracy law enforcement will not rise higher than the standards of public opinion.

The United States probably has the best body of laws, the most poorly enforced, and the most freely disobeyed of any great nation. The Eighteenth Amendment to the Constitution was honestly passed, after years of agitation and careful consideration, by all the State Legislatures except three. Yet its enforcement is a matter of extreme difficulty. This is true not only on account of the great monetary interests involved and the influence lent by a corrupt press afflicted by an itching palm, but also because

of the willingness of a considerable number of persons themselves to become lawbreakers. Added to this is the indifference of a far larger number who look upon this particular form of lawbreaking as trivial and inconsequential. The only remedy for low standards of citizenship, whether in official positions, in the voting booth, or in the home, is *education*—such education as will enlighten the mind to the issues involved, reach the sources of volitions, and establish ideals of compelling power.

It is the responsibility of the religious curriculum to provide materials for such a type of education. Its stimulus to the moral nature, its placing of the religious motive back of the social virtues, its cultivating of the spirit of dynamic intolerance of all forms of corruption and evil, its defining of the Christian ideal in terms of present-day social living, can be made a powerful factor in the producing of higher standards of citizenship. And society has a right and a duty to make these demands upon it.

The community spirit and world peace. Nor must social participation forget the neighborly side of life. We live together, first as families, then as neighborhoods, then as broader communities, finally as a world community. Whether we will or no we are "members one of another" for good or ill, and no member can suffer without all other members in some degree feeling the pain. To come to recognize the claims which community life, from one's nearest neighbor to the most distant group in remote corners of the earth, is a significant part of education, and especially of religious education. To recognize the debt and the privilege entailed by a common humanity and to broaden one's patriotism until it includes other peoples

and nations than one's own is one of the truest signs of spiritual growth, an aspect of social evolution none too prevalent among even the most enlightened nations to-day. The only way to secure world peace is to train world citizens—men and women who have the broader, richer understanding and sympathy which discovers the wealth of admirable qualities even in those who speak a different language and follow different customs from our own.

Such a community of mutual interests, respect, and understanding should be fostered in the curriculum both of the public school and the church school. In the latter this element should not be left to a few "missionary" lessons grudgingly admitted, but should constitute an integral and important element in the stated course of study. To fail to put the religious motive back of community spirit, neighborhood, national, world-wide, is to miss one of the chief objectives in the curriculum.

Provide a Social Bond

The social world, like the physical world, is acted upon by two opposing sets of forces, centripetal and centrifugal—forces that draw together and forces that drive apart.

Integrating and disintegrating forces. Modern society is welded together by an amazing set of interdependencies, based in no small degree on the extreme refinement of a division of labor which makes every individual the recipient of the services of a hundred workers in so simple a matter as preparing his dinner. Let the transportation system fail for a single week and the specter of famine will begin to peer in at thousands of windows in the great cities. Let the

economic system of a great nation in Europe break down and American farmers feel the pinch of hard times owing to lack of market for their crops.

On the other hand, society constantly feels the tug of opposing interests and ideals. Labor and capital war against each other; the poor hate the rich, and their hatred is repaid with contempt or unconcern; national and racial groups are suspicious or hostile toward each other; an Ishmaelitish group have their hand against every man, and every man's hand is against them as criminals or anarchists; the libertine is at odds with the reformer; commercialized vice seeks to undermine law and morality; politics for profit is forever digging at the foundations of government; wars are still preparing or threatening.

All these forces tend to social disintegration. No one of them in itself alone endangers the social order, but all of them together plus a hundred others of like kind which we have not stopped to mention retard progress and greatly reduce the sum total of human happiness and the chances of human welfare. Given free rein unrestrained by opposing forces, and civilization would quickly go into eclipse and social evolution would again begin at the lowest round of the ladder in its climb upward.

A many-sided social bond required. Various attempts have been made by sociologists to discover the nature of the social bond. Giddings makes out a strong case for *like-mindedness* as the chief integrating force. Some have said that *force* is the only unifying principle to which mankind, in his present state of evolution, will respond; hence police forces and armies. Others put their faith in *economic necessity;* we must hang together or all will starve. Others, with greater

faith in human kind, say the sense of a *common good* is the grappling force required. And still others say that *religion* is the only human interest strong enough to hold society together.

All are right—and all are wrong, who expect any one of these alone to serve as the sole bond to hold society together as one peaceful, cooperating group. There is no *one* single solution for so complex a problem. The social bond is a *great complex* of integrating forces combining all we have mentioned and many more. Each must do its part just as the girders, the bolts, and the rivets must do their parts to bind the beams and trusses into the great building.

Religion as a social bond. Religion, because of its basic nature and the universal interest it inspires, should stand high as integrating force in society.[1] That it has the power to exert this influence has been proved in many religions, Christianity among others. That it does not always act to this end, that it sometimes may even work as a disintegrating force in society, is due, not to any quality naturally inherent in religion itself, but to the interpretation and application given it by its adherents.

Many wars have been waged, many racks have torn and broken tortured bodies, many martyr fires have been lighted, many family and social ties have been rent asunder in the name of religion—even in the name of the Prince of Peace! Churches desperately concerned that they might not miss the way of salvation, but confused and misled by hair-splitting theologians who passed by the simple teachings of Jesus and substituted a Christianity of their own, have divided and divided again until we

[1] Compare Elwood, *The Reconstruction of Religion*, chap. ii.

now have some two hundred different sects in the United States, many of which are sharply intolerant of all outside their own fold, refusing to fellowship with them, and each narrowly sure of the superior validity of its own tenets. So little is Christianity when interpreted in such fashion a wholesome social force to bind peoples together that, when the Civil War came on between North and South, the largest American churches split into partisan groups. And now, three quarters of a century after the war ended, and in spite of the fact that North and South are united politically, economically, and socially, we still have churches "North" and churches "South."

The religious curriculum as an integrating force. It is the business of the religious curriculum to do its share toward remedying the deplorable use to which religion has so frequently been put by its false interpretation. Religion should be made a strong integrating force in society. Especially should it be a unifying agency among those who accept it; and if it is not, this is prima facie evidence that the religion professed, especially if the religion be Christianity, is of a spurious kind. Let the religious curriculum teach the great basic truths on which all Christians are agreed. Let it stress the basic virtues on which all purity of life depends. Let it concern itself with a delineation of the incomparable character of its Founder, and with his wondrously clear and simple teachings. Let it be imbued with the *spirit* of the Christ, passing by the moot points of interpretation which are manifestly incidental, since those who differ upon them but still accept the fundamental principles do not differ in character or life because of their incidental differences. Let the curriculum be rigidly

nondenominational but truly Christian as measured, not by quarrelsome theologians but by the life and teachings of Jesus, and we will soon find that religion will become a powerful social bond, a "stabilizer" for the body politic, a "gyroscope" for the world-social-process.

Define the Social Ideals

Every society, every age, has its goals, the objectives toward which, consciously or unconsciously, it directs its ambitions and its efforts. This for society is equivalent to what a philosophy of life is for the individual. This standard not only serves as a measure of the ideals of a society, but serves as a powerful stimulus on each new generation that enters it. The social purpose inevitably becomes a large factor in setting the standard for individual effort and achievement.

What goes into the curriculum defines social philosophy. For example, let a people esteem cultured idleness for a favored class to be the highest ideal for society, and at once we have the "classes" and the "masses" in the making, and ultimately at war with each other. Let material wealth be the chief measure of success, let the commercial ideal dominate, and we are quite sure to run short on poets, musicians, and philosophers while we have a plethora of captains of industry, promoters and merchant princes. We cannot continuously give kings of commerce chief place in social rewards and esteem without robbing ourselves of Angelos, Shakespeares, and da Vincis. Nor can we make our supreme care that of living in material luxury and ostentation, careless of the furnishings of the mind and the enrichment of

the spirit, without suffering atrophy of the highest and best powers of human nature.

In the main, the youth of any generation will prize and strive to possess themselves of the things which their generation prizes and possesses. Inescapably their scale of values has a tendency to be formed in accordance with custom and social standard. Let those customs and standards be low, let them be unfit to determine the objectives for youth's ambitions, and the only way to save youth from their bad effects is through education, that is, through the curriculum and its teaching.

If this conclusion seems in conflict with the principle that the curriculum must in general reflect the social process of its day, that it must prepare the individual to fit into that social process, let it be remembered that the values that are most obvious, the claims upon ambition and energy which are most immediately insistent and inescapable, do not always represent the truer, deeper judgment of society as to what is worth while. No one now stops to consider, what income tax would under present rates be due from Abraham Lincoln, or whether George Washington belonged to exclusive social clubs, or whether William Shakespeare had a private yacht. Time is a relentless sifter of values. And the religious curriculum, consisting as it does in large measure of tested values, and offering the sober second judgment of society as to what is more worth while in its own spiritual achievement, is a necessary antidote to the overemphasis which inevitably attaches to the clamant present.

Social measure of the religious curriculum. Society has a right, in view of these facts, to demand that the

curriculum represent and, indeed, help to define its highest ideals. That this will often bring the curriculum in conflict with certain phases of current practice does not matter. It is worth while to recognize and approve an ideal even if it is not wholly lived up to. For example, it is worth while to teach in our public schools the evil effects of tobacco, even if a commercial age permits its billboards and other forms of advertising to contradict this teaching; it is worth while to teach the evil effects of alcohol, even if public opinion will permit a wet press and paid propaganda to contradict the teaching. Let the religious curriculum, therefore, not hesitate to hold before the youth of present day society the ideal values of life as the goals of greatest worth; let it define success in terms of fine living; let it urge the unique value of the pearl of great price, let it put a premium on self-sacrifice and service, let it show forth the beauties of the stern but loving way of life followed by the Man of Nazareth. As long as this is done effectively the social ideal will never wholly fail or be lost.

Represent the Best of Religious Culture

As in every other field of human attainment achievement in the realm of religion varies in value. Some aspects of religion are of supreme worth in clarifying ideals, organizing the motives that underlie action, defining the norms of individual and social conduct, quickening hope and faith, and serving in a hundred ways to ennoble life. Other aspects of what its advocates at least call religion seem to have little elevating, stimulating, or ennobling power. They may be appropriated to experience without

reconstructing or qualifying it in an observable degree. For example, the simple, plain teachings of Jesus and the supreme example of his life never fail to secure response from those to whom they are properly presented and to elevate the plane of personal and social living. On the other hand, no inconsiderable proportion of the complicated and confused theological interpretations of his teachings and life made to fit some preconceived position taken by biased interpreters has not only failed to promote spiritual response but has actually turned people against religion as thus represented.

Tests to be applied. Society possesses in religion, as has already been set forth, one of its most valuable achievements. This possession it desires to transfer to the new generation. The chief means by which this transfer is to be made is the religious curriculum. But if this curriculum, either through the narrowness and lack of vision of its makers, or through the bigotry or blindness of any section of the church which refuses to accept a content such as goes to the heart of Christianity as set forth by its Founder (not as set forth by many of its quarreling, bickering, and hair-splitting expounders), then society has had its purpose defeated and has a right to call the religious curriculum and those who build it to account. Elwood considers the distinction between the true and the false in religion important enough to require a definition of the Christianity he is discussing. He says, "We shall use this term [Christianity], unless qualified, to mean the religion of Jesus. . . . In a scientific discussion of religion it is only fair to let Christianity be the name for the religion of Jesus rather than the clutter of historical beliefs

which have at one time or another assumed that name."[2]

"The worst enemy of the best is the good." Are we offering our youth the best thought, the best feeling, the best avenues of action and expression in religion? Have we laid aside enmity, prejudice, pride, smugness, indifference, and all other sins that beset us in our curriculum making and striven only for the good of the child and the social kingdom? It is necessary that this question should be earnestly asked and honestly answered by each successive generation.

Questions for Study and Discussion

1. Make an analysis of the rights and needs of the individual and society to show that they are distinct though inseparably connected.
2. Does the possession of independent means of livelihood justify any normal person from working? Has a person the right to refuse an education if he so desires?
3. What effect has the penetration of society by Christianity had on the home? The care of the unfortunate?
4. Make an analysis to show how a properly constructed curriculum gives one a perspective from which to judge values. Illustrate.
5. To what extent do you think religion can be made a factor in changing the attitude of our nation toward lawbreaking. Can any marked change in this regard be effected except through a training of the young in standards of character?
6. Why, do you think, has religion been such a bone of contention in history? How can religion be made a *unifier* instead of an *antagonizer* as it so often is? Why do we have so many denominations in the Protestant Church?

[2] *Reconstruction of Religion*, p. 1.

7. To what extent do you think are the national ideals and social objectives in this country now being influenced by the religious motive?
8. To what extent do you think the curriculum of the Sunday school is calculated to make the child feel the value of religion? In so far as it fails at this point does the difficulty lie in the nature of religion or in the way we represent religion in the curriculum?

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CHAPTER XV

THE DEMANDS OF THE CHURCH UPON THE CURRICULUM

From the most general point of view the church is, of course, included within the concept of society, and when the demands of society upon the curriculum are fully met, the demands of the church upon it will have been included. Practically, however, the church has so vital an interest in our problem and some of its needs are so highly specialized as to warrant a definite application of our principle to the demands which the church imposes on the religious curriculum.

A Generalized Statement of the Church's Demand

The church's dependence upon the religious curriculum, and hence the demand it has a right to make upon it, can be stated comprehensively as follows: *The religious curriculum must give the church the chief instrument by means of which to fulfill its primary function in the world.*

Primary and secondary functions of the church. Now, the church has primary functions and it has secondary functions. The secondary functions are not secondary because they are unimportant, but because except as a function which is more primary

and goes deeper than they is fulfilled they themselves are impossible or without meaning. From this point of view some of the secondary functions of the church are: to build, continue, and promote the church as a corporate institution; to erect, equip and support church edifices; to conduct services in the churches; to print and distribute religious literature; to engage in philanthropy and reform. Except as the great primary function of the church is fulfilled none of these will long be possible, nor would it greatly matter whether they were carried on or not. The primary function of the church is this: *To bring its constituents and the world to know and follow the manner of life and the teachings of Jesus.*

The primary function of the church to be fulfilled only through the curriculum. This is the great commission of the church, its *raison d'être.* Failing in this it has missed its goal and proved itself unworthy of the name it bears and of the allegiance it demands. To succeed in this it must *win and hold its youth* to the Christian ideal, building into the growing structure of character a knowledge of the Christ and of the application of his Way to their own living. It must anchor their affections, admirations, and loyalties to his Person. It must lead their action and conduct into lines which follow his example. And these things can be done *only through a curriculum* capable of supplying in stages as required (1) the necessary knowledge, (2) the right appeal to the motives which lie imbedded in the emotions, and (3) the opportunities for the realizing of ideals through their expression in action.

The accomplishment of things through a proper curriculum properly taught is entirely feasible—

indeed, is inevitable. It is therefore due the church that the religious curriculum be made the instrument of bringing its constituents and the world *to know and follow the manner of life and the teachings of Jesus.* That the curriculum as offered in most church schools of to-day is a suitable instrument for the accomplishing of this great goal may well be doubted. Some of the more specific demands which the religious curriculum must meet to fulfill this purpose we will now consider.

Building the Ideals of the Church Into the Lives of the People

If the church is to work upon the lives of the young through its curriculum, then it follows as a corollary that the particular objectives of the church must be represented in the curriculum. If the church conceives of itself as a great religio-social agency, then its social ideal of religion must be made explicit in the curriculum and so built into the lives of its constituents. If the church holds to the ideal of a beneficent and friendly Deity concerned not only in the past but at all times with the welfare of men and nations, then the curriculum must present such a Deity and must offer examples of his beneficent interest and influence in human affairs not only in the period covered by the Bible but throughout history. If the church conceives a God who is immanent in the world about, then the curriculum must offer intelligible proofs and examples of this immanence so that it may be understood and appreciated by the young. If the church sees in Jesus Christ the revealer of God to man and the revealer of the possible man to himself, then the curriculum

must make this concept so clear that it cannot be missed by those who study it. If the church looks upon the Bible as one (though the supreme one) among many avenues of approach to God, then this avenue must be opened to every person by the curriculum, but so must the other avenues be likewise opened.

The religious curriculum reflects and defines the ideals of the church. This is all to say that the church has a right to ask of the religious curriculum that it keep up to date on the ideals which characterize the church. For the church to profess a social concept of religion and then suffer the curriculum of its schools to ignore the social and present a predominantly individualistic point of view is contradictory. For the church to agree that the person and teachings of Jesus are the source of greatest inspiration and guidance, and then present to children and youth a curriculum that predominantly emphasizes throughout a large part of its matter irrelevant details of ancient Hebrew history and politics is futile. For the church to endow God with all the best qualities which our minds are capable of conceiving and then present to the young the lower and less beautiful concepts held by a primitive people who were without the revelation of Jesus Christ,—concepts that represent God as cruel, vengeful, and capricious—is unworthy and unchristian.

When we say that the church has a right to demand of the curriculum that it adequately represent its ideals, it is fair to ask, But suppose the church is itself without compelling ideals or vision? Suppose the church has become afflicted with spiritual blindness and cannot discriminate true values? Suppose it

has become moribund and fails to thrill to the challenge of opportunity? Suppose it becomes narrow and dogmatic and technical, missing the spirit of Christianity while seeking the letter of it? Should the curriculum under these conditions still reflect the ideals of the church?

Progress through variation. To answer this question we must remember that social institutions have a tendency to divide into groups, each controlled by motives and ideals in some degree peculiar to that group alone. Such groups exist within the church. For example, regardless of denominations, there are always the conservatives and the liberals, each body governed by its own point of view and seeking its own objectives. There is also, as we have seen, the ecclesiastical group, who exalt the church both as a means and as an end in religious instruction; and the biblical group, who center their effort solely on teaching the Scripture; and many other groups, more or less well defined.

Now, in all this diversity there is something of disadvantage, for it hinders unified mass action to secure a common objective. But, on the other hand, it is in this very diversity that hope of progress lies. The biologist tells us that evolutionary advancement depends upon the principle of *variation*. Some offspring are large and some are small, some are strong and some are weak, some are "fit to survive," some are "unfit." In the end the strong, the fit survive, the weak and the unfit succumb. This is the law of life, the law of progress.

Many curricula required. No religious curriculum can be made that will satisfy the whole Christian Church, simply because the church is at best only

a loose confederation of rather diverse groups. What will serve one section of the church will be rejected by another section. Always the religious curriculum must advance toward a truer representation of the ideals of Christianity as they existed in its Founder. This is the objective which many workers in this field are striving to attain. They are not wholly agreed on curriculum materials or methods in order to approach this ideal; in fact many of them differ very radically. Variation exists here as in the biological realm. No curriculum offered will be perfect; and if any were, it would quite certainly be rejected by a great proportion of the church. The best that any group of educational workers can do is to build into the curriculum they make the best and the truest ideals of that body of the church to which they belong, seeking to keep the curriculum a step ahead of the average of the group, but still within grasping distance of the mass of their people.

In this way many experiments will be made. Many phases of curriculum materials will be proved "unfit" and will fade away, as the doctrinal catechism has done in most evangelical churches. Other phases will prove "fit," and so will survive and serve as the basis for the next advance as the ideals of the church move forward and upward.

Training an Intelligent Constituency

What does the church desire its constituents to know? What fund of information does it consider necessary for intelligent Christianity in the present civilization? What knowledge is required for effective participation in the activities of the modern church? What these things demand the curriculum must

supply, for that is the only source from which the young can learn what is required of them as constituents of the church.

Knowledge of basic facts and principles of Christianity. The church bases its faith and builds its program on a certain body of historical facts set forth chiefly in the Bible. In order properly to receive the ministrations of the church to one's own spiritual upbuilding and in order successfully to work through the church for the spiritual redemption of the world the churchman must know this body of facts and their implications for present day society.

This knowledge can come only through a broadly conceived and well organized curriculum. It cannot be given through the pulpit alone or chiefly because of certain inescapable limitations on this method. The pulpit has only *listeners* and not *students* who study, think, prepare, discuss. It can offer no continuous, unbroken course of instruction, but must (or at least does) deal with a series of relatively unrelated topics from Sunday to Sunday. The purpose of the pulpit is not primarily the teaching of a body of facts, but the reaching of motives, the strengthening of resolve, the deepening of faith. We may speak of an educational pulpit, but the functions of the preacher and the teacher, while inseparably related, are nevertheless quite distinct and always will remain so. What the church wants its constituents to know of the Bible, of Christian ethics, of Christianity at work in the social process must be put into the curriculum of its schools. And what is not put into the curriculum, of these things the church will in the end be ignorant of.

In the more advanced section of the curriculum should be given a knowledge of other great world religions than Christianity. Christianity has nothing to fear by comparisons, and will itself possess new significance and meaning to those who have viewed it in perspective among such religions as Buddhism, Shintoism, Confucianism, Mohammedanism. The Christian Church will find its constituents more loyal and more missionary in spirit as they study the various religions resulting from man's unceasing attempts to discover God and the mystery of his own being and destiny.

The point hardly ought to need stating that the body of information concerning the Christian religion and its social implications should consist of the most fundamental, significant, and vital facts which exist in this field. Not all religious knowledge is of equal worth any more than all knowledge in other lines is of the same worth.[1] Some facts of religious history will fire the imagination of youth, quicken the interest in spiritual matters, throw light on personal problems, lay the foundation for further thought and study. Other facts from the same field fail to touch the enthusiasm or grapple with the thought; they may even dull the appetite for further learning. Of the latter type are many of the facts presented in some Sunday-school lessons concerning uninteresting and unimportant sections of Hebrew history, where the bearing on ethical or religious problems is not evident. Of the former type are certain dramatic episodes of high ethical and religious value from the Old Testament, and especially the story of the Gospel and of

[1] Betts, *How to Teach Religion*, chap. iv.

the achievements of Christianity as it has spread out over the Gentile world.

Knowledge of the church and its program. The state expects—indeed, requires—that the public-school curriculum shall provide for the teaching of national history, civil government, and citizenship. The state asks of the curriculum it supports that it shall train intelligent citizens. Similarly, a great industrial concern demands that its employees shall attend classes of instruction provided for them by the management and makes one section of the required curriculum deal with the history, organization, aims, and enterprises of the concern. It desires a group of workers who are intelligent concerning the organization to which they belong.

With certain marked exceptions which will be noted in a later chapter the church has made no such demand and received no such service from its curriculum. The average intelligent churchman of to-day knows little of the history and achievements of the church as an institution, and probably not much more about its present meaning and program. He too often depends for his information concerning current enterprises of the church on propaganda material calculated to secure contributions toward some special objective or a "drive" of his denomination. He is too often required to base his loyalty to his church on the mere fact that he is a Methodist or a Baptist or a Presbyterian, without being able to explain why this should furnish a ground of special pride or satisfaction as compared with being a member of another denomination.

Intelligence concerning a particular denomination. The church has a right to ask of the curriculum that,

first of all, regardless of denomination or difference in faith, the origin, growth, and achievements of the Christian Church shall be set forth. Its great founders and leaders, both clerical and lay, should have their achievements and sacrifices recounted and the manner of their lives described for the inspiration of the young. The church's weaknesses and failures need not be hidden, though the picture should be positive and inspirational rather than negative and critical. The church as a reformer, philanthropist, educator, evangelist should be described. What the church does for its members should be made plain, and also what it rightfully expects of them in return. What the church believes should be presented without dogmatism, narrowness, or intolerance. How the church is organized, its different polities and the relation of each to the whole should be made clear. And, after the foundation of understanding of the Christian Church as a whole is laid, the particular branch or denomination concerned should have its share of description and analysis. As long as we work through denominations the members of each denomination should be informed concerning their own branch of the church—its history, leaders, characteristic beliefs, polity, ceremonials, forms of ritual, achievements, present program of service at home and abroad, future outlook, and whatever else is necessary to intelligent membership.

Insuring Spiritual Dynamic

Many earnest leaders are deploring the church's lack of zeal for spiritual values. "What the church needs," cries an impassioned orator, "is a new zeal,

a holy, burning zeal that will carry all before it and win the world for Christ."

Sources of spiritual dynamic. No one who knows either history or psychology will have aught to say against zeal as a motive necessary to great action and achievement. But zeal, like other phases of human emotion, is *caused.* That religious zeal, spiritual dynamic, or whatever you will call it, involves a supernatural element, probably no earnest Christian will deny. But it also involves a human element. Zeal, dynamic, does not come to the mind that is unenlightened and without purpose, nor to the soul that is inert and blind of vision. The zeal which can be incited by a single emotional appeal is without sufficient foundation to last when the effects of the appeal have died down. The spiritual dynamic that depends on recurrent "revivals" to keep it alive is of small satisfaction to its possessor and of small service to the church or the world.

Without the least doubt the membership of the church possesses a great fund of spiritual energy which exists only in potential form and is never transformed into kinetic. The present methods of the church, leaving as they do the greater part of its membership in relative ignorance of facts of Christianity and their implications for our lives, failing to give a vision of spiritual possibilities for the individual or society, defining church participation largely in terms of attending weekly "services" and making a small monetary offering, missing the opportunity to build the Christian ideal into the growing structure of the child's heart and mind—such methods could have no other sequel than lack of Christian zeal and absence of spiritual dynamic.

New method required for new zeal. Now, let the church change its method. Let it change its center of emphasis from adults to youth. Let it make the religious nurture of children its primary enterprise and objective, outranking all others whatsoever. Let it provide suitable schools adequately equipped and supplied with teachers worthy of their great task. Then let it supply a curriculum of rich content, proper organization, right method. Let this curriculum be skillfully taught from the age of four to the age of twenty to its young—not one day a week, but several days a week, for at least the greater part of the public-school period.

By this method there can be built up in the young a set of ideals, interests, loyalties, devotions, an understanding and experience of religion, a vision of Christianity that will insure the spiritual quality of the church. By this method such achievements as these can be made possible:

(1) Double the church's membership in proportion to population within two decades.
(2) Reduce the need for adult reclamation and multiply a hundredfold the effective outcome of funds and effort devoted to church work.
(3) Give the church a vitalized spiritual life by building religion firmly into the everyday character and experience of its people.
(4) Make it possible for the church to take the offensive for the spiritual regeneration of our own land and the world.
(5) Take the church back to the method used by Jesus and by the early Christians.

All this, and more, is possible. It can be done through proper nurture and training of the young

in religion, and in no other way. To accomplish this great end requires a better curriculum of religion that has yet been provided. The church should demand and secure such a curriculum.

Training for Avocational and Vocational Service in the Church

A pressing need of the church at all times is for more workers—men and women who have the will and the trained ability to serve others through their relations to the church. Some of this service should be on the basis of paid vocations, chosen from conviction and followed with devotion as a life calling. Much of it should be avocational—service freely given by those whose vocation lies in other fields, but who are willing as an expression of their humanity and their religion to do some things for others which they are not paid for.

Loss of workers. Almost every enterprise of the church has found it increasingly hard to secure enough men and women of high ability who are willing to give their lives to service through the church. That the service motive is not lacking in young people is proved by the numbers who have been offering for quasi-religious work—"social service," Y. M. C. A. and Y. W. C. A., Red Cross, recreational leadership, scouting and camp-fire activities, and many others. The trouble has been twofold: (1) the church has not offered a sufficiently definite program of organized activities, (2) it has depended too much on special appeals and on conviction of "call" for which the church has prepared its young and toward which it has intelligently led them.

The call to service through education. Youth,

driven by the social impulse and conscious of the newly awakened sense of racial kinship, will freely respond to a call for service. With vivid emotions stirred by an eloquent appeal during a week of "special meetings," or at a summer conference, many will sign pledge cards committing themselves to the promise of going "wherever and whenever called." A dozen or a hundred of these momentous "decisions" made and duly recorded and the meetings end. Life goes back into its usual channels. No outlet is provided for the emotional tension that has been aroused. Enthusiasm wanes, conviction weakens, interest fades, the decision and the promise are discounted—the church has lost a worker and the individual has suffered disillusionment and lost spiritual standing.

This whole process has, of course, been a mistake. The life decisions that should be made under the stress of emotional appeal are very few. Even the decisions that should be made on the basis of a single rational appeal are few. The surest and the best decisions are those that one *grows* into, step by step, day by day from a knowledge of all the facts involved, the issues at stake, and the fitness of the person concerned to make good in accordance with the decision reached.

It is at this point that the need for a proper curriculum comes in. Let the child from the first be taught the truths of religion. Let him feel and understand its spirit of love and sacrifice and service. Let him find the way open through the enterprises of his church to give expression to his impulse to help and serve. Let him *grow into* the decision to give his life to others through the vocations of the church. Let this be done (and it can be done)

through a well conceived and effectively offered curriculum in the schools of the church from kindergarten to college, and there will be no lack of highly qualified workers for the vocations of the church.

Unused resources. The same principles apply of necessity to the unpaid workers of the church. The church does too little through the medium of volunteer service. What it does do is done by too few of its members, leaving the greater proportion nothing but the rôle of occasional attendants upon its public services. The Survey Commission found that the average Sunday-school teacher in Indiana carries in addition to his (more often her) teaching responsibilities two other stated functions in his church. This, of course, means either that willing workers were being overtasked or that the tasks themselves were suffering from lack of sufficient time and careful attention. It also means that the great majority of the church were missing the satisfaction and the stimulus to spiritual development which come from the joyous rendering of unselfish service to others. And it means that the church was losing the returns that should come from its only human source of power, the cooperative effort of its members.

The curriculum of religious education owes it to the church definitely to provide the necessary training both for vocational and avocational service. This cannot be done by special summer camps and conferences nor by intensive campaigns for young people about to make choice of vocation. It can only be done by beginning at the right end—with the children, in a curriculum balanced to supply the requisite information, cultivate the right attitudes, and develop practical skills through service. It is a mistake to

call for workers before tasks are made available. It is a mistake to allow tasks to suffer for lack of workers when hosts of workers are available for the asking.

Training for definite Christian service should be provided for in the curriculum by means of such procedure as the following:

(1) Including in its program from the very beginning instruction and guidance leading to intelligent participation in service activities. Definite opportunities for actual service should be provided and intelligent direction given in the carrying out of these activities.
(2) Making the entire curriculum "missionary," that is, *religio-social* at its very heart.
(3) Stressing the *doing* side of religion and emphasizing the building of religious ideals into everyday action and conduct.
(4) Providing suitable informational background through materials and methods.
(5) Making service to and through the church respected and attractive to young people and so keep within the program of the church many quasi-religious enterprises now independent of it.

Recruiting the Church's Membership

Training for efficient membership in the church has been the theme of much of the present chapter. Nothing has been said up to this point, however, about the actual winning of children and youth to church membership. In the main the church depends on two sources for its recruits: adult conversions, and the induction of its children from the church school into the church.

The Sunday school as a feeder for the church. Comforting statistics are often cited showing that a large part of the church's membership is recruited

from the Sunday school. Such figures mean very little, however. *First*, excepting adult reclamations, which are a decreasingly dependable source of new membership, there is no other place for the membership of the church to come from. *Second*, these statistics *do not give the proportion of the Sunday school's membership which never appears on the rolls of the church.* That the leakage at this point is tragically large all observers know. That most of it could be prevented those closest to the problems involved are convinced. To accomplish this end will necessitate many readjustments in the church's program, but the most important factor is undoubtedly that of the curriculum and its presentation.

To remedy the failure of the church to claim as members a larger proportion of those constituting the membership of the Sunday school will require a reorganization of the Sunday school as a *children's church.* The church school should not be an appendage of the church, an after thought, a side line. The Sunday school itself should be a *section of the church*, and children when they join the Sunday school should by virtue of this act have joined *the church.* At the proper age (say twelve to fourteen) they should be transferred with appropriate ceremonial and recognition into the senior section of the church. But membership in the church should be counted from the first, and should cease only by choice of the child or youth himself.

Saving the leakage. During the time that the child's membership is lodged in the junior church he is in a *teaching* church, and the curriculum and the teacher are the principal factors in his training, though the preacher should have his definite part

in the program. If the curriculum is made adequate to the responsibility placed upon it, and if it is presented by teachers of religious devotion and educational skill, there will be little doubt of the outcome of the program. When the proper time has come and the privilege of induction into the senior church is offered, a large proportion of our youth will naturally and inevitably take their place in the senior church without, of course, severing their connection with the teaching church.

The church is barely holding its own in membership, based on increase in population. Nearly three-fifths of our people are outside the membership of any church. Quite certainly as many as one half of those enrolled in our Sunday schools will never become members of the church. Most of them could be saved to the church and to an interest in a religious life by a thoroughly efficient curriculum efficiently taught in the schools of the church.

Summary. Does the curriculum of the church school meet these demands? Does the curriculum of your church school meet them? Does it above all things fairly, fully, and beyond question set before the young in clear definition and in compelling form the person and the way of life of Jesus Christ? Does it fairly and fitly represent the ideals of the church—of *your* branch of the church at its best; not of the less enlightened section of it, nor of those who constituted its leadership in past generations, but of those of keenest and clearest spiritual vision and who are in step with the life of to-day? Does it fairly represent the intelligence of the church, putting into the possession of the young the great fund of information they will require as efficient and growing

members? Does it insure a loyal constituency, who believe in and are willing to sacrifice for the church in doing their share for the carrying out of its program? Does it open the way for an *active* church membership, active in the sense of putting Christian principles into action in their own lives and, as far as they can, in the social process about them? Does it recruit members for the church in a satisfactory proportion from the Sunday-school group?

If such questions as these can be satisfactorily answered concerning the curriculum, then it is in so far a fit instrument for the church to use in impressing its ideals and its program upon the young. If the questions cannot be satisfactorily answered, then the curriculum should be revised or discarded and a more effective one take its place.

Questions for Study and Discussion

1. To what extent do you think the church has a tendency to concern itself with certain of its secondary functions without stopping to inquire whether, through them, it is fulfilling its primary function? What other instances can you cite of institutions or workers becoming so taken up with the *process* that they forget the *ends?*
2. Discuss the claim in the first section of the chapter that the primary function of the church can be fulfilled only through the agency of a proper curriculum of religious education.
3. To what extent do you think the church is conscious of an ideal which it wishes to build into the lives of the young? To what extent is this ideal implicit or explicit in the present curricula?
4. Give examples of differing present-day points of view held by sections of the church which render it impossible for the same curriculum to serve all.

5. Complaint is sometimes made that "the pew is not sufficiently informed to listen intelligently to the pulpit." To what extent do you think this to be true? In so far as it is true, where does the fault chiefly lie?
6. Suppose the members of all our churches were given an examination consisting of simple, plain questions concerning important aspects of the history, beliefs, polity, and program of the church, what grade do you think they would earn?
7. It has been claimed that the periods of greatest capacity for leadership and moral uplift on the part of the church have been the periods when it was possessed of the greatest spiritual dynamic? Can you verify this statement? Just what is meant by spiritual dynamic?
8. The church sometimes criticizes the indifferent for their lack of religious interest. To what extent do you think the responsibility for this lack of interest lies with the church itself? What is the remedy?
9. Estimate the validity of the claims made in points (1) to (5) in the section on spiritual dynamic.
10. Probably most persons when they think of the church as a vocation think of the preaching ministry. What other forms of ministry are of parallel importance with preaching?
11. If possible, make a study of some one Sunday school and church to determine for a period of ten years the proportion of those enrolled in Sunday school who became members of the church.

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CHAPTER XVI

A SUMMARY OF PRINCIPLES

THE purpose of the present chapter is to bring together for review and restatement the principles which, either implicitly or explicitly, have been set forth in the preceding chapters. It is not to be understood that the statement which is here given is meant to cover every possible problem that may come up in the building of a religious curriculum. This would be neither possible nor desirable. The purpose is, rather, to represent the chief centers of control in curriculum making and to suggest a method and a point of view from which to proceed. Such a list of principles as is here offered cannot, of course, be final, even in so far as they may be educationally sound. For our present knowledge of religious education is confessedly fragmentary and incomplete. A full science of education, much less of religious education, does not yet exist, though the beginnings of one are plainly evident. The most that any set of principles can at present do is to offer a challenge and suggest a program—a challenge to put them to the test, a program of investigation and experimentation to test the validity and practicability of the positions set forth.

OBJECTIVES

1. *The religious curriculum must have definable, attainable, proved and measurable goals.*

The objective must be *definable.* Education in general and religious education in particular has suffered much from not knowing just what it was trying to do. Its objectives have usually been so hazy that they not only have failed to serve as guides to procedure, but it has been impossible to tell whether they have been attained or not. If we are not sure what target we are aiming at, it is difficult to know when we have hit the mark. For example, a recent study made of week-day church schools asked those responsible for the schools to state the chief objectives sought.[1] The one hundred and seven persons answering offer two hundred sixty-nine different objectives as classified by the investigator. Of these one hundred thirty-five center in the individual, sixty-seven center in the materials of instruction, sixty center in the school as an institution of the church. Seven are not classifiable. After making full allowance for overlapping of meanings and for lack of accepted terms in which to express the aims of religious instruction it still is evident that there exists among church leaders too little agreement as to the outcome we are after. We have not defined our goals. We therefore do not know the means to be chosen for their attainment, nor whether we are succeeding or failing.

The objective must be *attainable.* Ideals should always be in advance of attainments, but, if they are to serve as compelling forces to achievement, they must not be impossible, nor so distant that they fail to exert their pull. The curriculum must therefore seek a practical outcome in action and character.

[1] P. H. Lotz, *A Survey of Week-Day Religious Education*, chap. iii. An unpublished thesis in Northwestern University Library.

Its purpose is not to stimulate unsatisfiable longings for impossible experiences, but to show the way to the finest and best capable of being reached by the individual in work, play, human associations, self-realization, divine relationship. Not the enthusiasm that wastes itself in crying, "Excelsior!" but the power and the will to take each possible step upward to-day is the goal.

The objective must be *proved*. This only means that the values it seeks, the qualities it would incorporate into the lives of individuals and society, must be such as have been tested in the crucible of experience and their worth attested. The goals sought must be real, lasting, ennobling. They must not be such that, once attained, their effect upon life, conduct, and character can be questioned. A distinguished church leader, when told by a doctrinal, hair-splitting friend that he was now able to prove a certain disputed point in theology replied, "Well, what of it?"

From the religious curriculum should be removed all matter of which it might fairly be asked, "What of it?" This will include most of those controversial matters of doctrine which cause denominations or religious groups to *differ* from each other; for these are not the points that make for Christ-like living, else that group which espoused the largest number of correct views in connection with such disputed beliefs would outrank the others in saintliness of character and life. But who would dare to classify church bodies on this basis! On the other hand the demand that the curriculum shall aim at proved values will cause it to emphasize the elements in Christianity which make religious bodies most *alike:* the worth

of righteousness; the cost of sin; the Fatherhood of God; the way of living taught and exemplified by the Nazarene.

The objective must be *measurable.* This statement fully recognizes that there are many values in religious experience which, as separate existences, defy all measurement. They are subjective—sacred dealings between the person and his God. What is meant is that life is, finally, a unity, and that what any person experiences, even in the most sacred innermost recesses of his own soul, finally comes to some sort of expression in his life. William James told one of his audiences, "You will somewhere, some time think and act differently for having been here this hour, even though you may not have been much impressed." So curriculum values must be measure able in terms of life. We may have no scales or score cards by which to make the measurement, but one must somewhere, some time think differently and act differently for having the experience of any particular phase of the curriculum, else it lacks true value, its objective is not measurable.

2. *The goals of the religious curriculum must be personal, child-centered.* Neither in its content nor in its method is the curriculum an end in itself. We teach not subject matter—truths, virtues, ideals—but children. Our purpose is the awakening, stimulating, guiding of personality in its unfolding. We seek through the religious curriculum the development of a conscious and responsible spiritual selfhood. The test of the effectiveness of the curriculum is whether those who pursue it live more purely, act more helpfully, experience more richly. Its lessons must flower in deeds and bear fruit in character. Its

essential influence must reach the heart, the mind, the avenues of action. Forgetting itself, the curriculum must exist only to serve the needs of those to whom it ministers.

In plain terms this means that the religious curriculum must be child-centered and not subject-matter-centered. It must, for any stage, start from the level of the learner's experience and seek to enrich that experience on its present plane, while at the same time leading to a more advanced plane. It must recognize that if the child is to be a Christian he must be a child-Christian, and that religious experience on the child level may be as significant to the life and as powerful a motive in conduct as on the adult level.

3. *To be child-centered the religious curriculum must meet the threefold spiritual need of the individual:* (1) *for intelligence based on knowledge,* (2) *for loyalties to persons, ideals, and institutions,* (3) *for skill in expressing religious values in personal conduct and social relationships.*

(1) The curriculum must equip the individual with a balanced, usable fund of *knowledge.* Freely granting that many of the richest religious values are not comprehended under knowledge, yet a certain range of information, organized by thought and understanding into a usable system of knowledge, is necessary to intelligent Christianity. "Ye shall know the truth, and the truth shall make you free." If the child is to develop a consciousness of God as immanent in his world, he must *know* about God. If he is to feel drawn to the Christ, he must *know* in rich and fruitful detail the story of what Jesus did and taught among men. If he is to be

interested in the Bible and come to look upon it as a source of guidance and inspiration, he must *know* the Bible. If he is to believe that God works through the lives of men and nations toward the consummation of a great plan, he must *know* about the lives of men and the history of nations, acting under divine guidance. If he is to be effectively loyal to the church and its program, he must *know* about the spirit and the program of the church.

These needs of the individual for fruitful, practical knowledge of the religious aspect of his world it is the responsibility of the curriculum to serve. Failing in this it has left the world in spiritual darkness. "Conduct moves surely in the direction of its dominant imagery."

(2) The same principle holds for religious *attitudes* —the ideals, loyalties, devotions, appreciations, loves which serve to tap the great sources of motives for the life. The inner "drives," the potential reservoirs of power must be reached. Men need to be brought to an appreciation of the beauty and strength of personality of Jesus and the desirableness of his program of living. The likes and dislikes need to be trained, the desires sublimated, tastes cultivated, predispositions established in favor of that which is clean, courageous, and noble. Ideals need to be made personal and hitched, through loyalty, to definite causes and concrete achievements. Reverence that will include all that is high and culminate in God needs to be stimulated and cultivated. The spirit of worship needs to be nurtured and the One worthy of worship held before the soul.

(3) The sure foundations of character lie in *action and conduct.* Only as the curriculum opens up the

way for the application of its lessons to practical situations met in experience will it serve its purpose. Truth does not of a surety produce results in character because of its grasp by reason or intelligence, but only when it is set at work in the solving of actual problems of behavior. Spiritual graces are not treasures to be worn for adornment, but lines of action followed amid common duties and relationships.

The religious curriculum must therefore provide for *practice in Christian living*. It must ground the young in right religious habits, and habits arise only out of acts performed. It must definitely train the skills required of the active participant in a Christianized social order. It must be governed by the principle that the religious person is not abstractly good but is good for something. The final test of the curriculum comes not in what it enables one to *know* (fundamental as this is), nor in what it causes one to *feel* (essential as this is), but in what it leads one to *be and do;* for this is the true and final measure of life.

4. *The goals of the religious curriculum must be social, centered in a Christianized democracy.*

Man is not only incurably religious but incurably social. No man lives or dies unto himself; all are members one of another. The millions of individual life-processes of human beings unite, intermingle, and play upon each other and together produce the aggregate social process. This social process supplies the medium into which, at birth, the new individual is transplanted and in which he develops and lives out his life span.

While society does not exist prior to, but is the

product of, individual activity, nevertheless for any particular individual society exists first. Social conventions sanction the biological union responsible for his existence. They surround his birth, dictate his dress, determine how and what he shall eat, select the language he is to speak, specify the nature of his education. He follows social customs in wooing his mate, marries by a ceremony fixed by social decree, and is finally buried in accordance with social tradition.

If the social order is beneficent, if it is just, if it is kind, if it not only offers equal opportunity but provides the controls both positive and negative which are best for the individual, if it exemplifies in spirit and in fact the program of Jesus Christ, if, in short' it supplies the most favorable medium possible in which the individual may develop his powers and work out his destiny, then it is truly Christianized. To this end the curriculum must strive. For the only way in which to secure such a social order is to build its ideals, principles, and practices into the hearts and minds of the young of each succeeding generation. "Societies and democracies of the future will be safe and wholesome if the thoughts, sympathies, and activities of children are socially re-centered."[2] Let the religious curriculum see that this comes to pass.

Content

5. *The subject matter of the curriculum must be suited to the accomplishment of its aims.*

It is comparatively easy to outline a desirable set of goals for a curriculum and set them down on paper.

[2] *The Iowa Plan of Character Education*, p. 1.

It is much more difficult to provide an actual working curriculum capable of being used to reach these goals. In proof of this observe the facility with which certain makers of current curricula promise a "child-centered" curriculum; then note the weary distaste with which the children themselves turn from many of the materials of these self-same curricula.

Broad generalizations are always easier to compass than the concrete particulars that fit under them. An additional reason for the failure of many curriculum makers to bring theory and practice into harmony is their inability or unwillingness to follow rigidly, regardless of consequences, an accepted principle or truth. The rarest thing in nature, George Bernard Shaw tells us, is the man who, having accepted a new idea, reconstructs the rest of his mental furnishings to make them match. The makers of religious curricula recognize the validity of a "child-centered" curriculum, but when it comes to going the whole distance that this would require some of them balk, miss their way, or lose their courage.

Illustrating some of the concrete implications of the above principle: It will do no good to set forth the aim for a given lesson as "the teaching of faith in God," and then for materials give to young children the story of Abraham about to sacrifice Isaac at God's command. The natural and inevitable horror at a father ready to plunge a knife into the heart of his son renders any thought of the faith back of the deed impossible, and defeats the aim proposed. Similarly, it will do no good to proclaim the aim of "bringing the pupils to know and love God as father and friend," and then place before them, at an age before they are able to understand historical levels

in civilization and the development of religion, the crude concepts of a primitive people whose Jehovah was a cruel Deity of whim and passion, less forgiving and generous with his children than earthly parents with their offspring. It will do no good to say our purpose is to lead children to "love and follow Jesus," and then instead of presenting the noble and appealing Jesus of the Gospels offer them a distorted and doctrinal picture unlovely in its outline and blurred for the understanding. The subject matter of the curriculum must be made a suitable instrument for the reaching of the aims proposed, else nothing is gained from seeking to define them.

6. *The subject matter of the curriculum must be suited to the religious needs, capacities, and limitations of the individual.*

First of all this recognizes the genetic development of the child. The same powers of mind and heart are employed in the appropriation and reconstruction of religious experience that function in other avenues. Subject matter which would be beyond the grasp of the child if offered him as a part of his education in the public school will equally be beyond his grasp if offered in the church school. Details of history, reasonings upon abstract social and moral problems, or affirmations of truth in the form of broad generalizations which would be unsuited to the mind of a child in the public-school curriculum are equally unsuited to him in the religious curriculum. Difficult vocabulary, uninteresting literary form, complicated phrasings which would baffle the interest and benumb the brain of the pupil in his week-day work will produce the same result in his Sunday work.

Knowledge, comprehension, understanding are never "imparted"; they spring up, under proper stimuli, as a part of experience. Unless, therefore, the content of the curriculum is such that it can be incorporated into and become an active part of living experience it fails to function as knowledge, comprehension, understanding. Unless present needs are met it is sure that future needs are not being served. Unless present capacities are used as the measure of materials, the content of the curriculum will quite certainly miss the needs of the child. Unless the limitations of an age-group are taken into account, the subject matter offered them is quite likely to do them as much harm as good. Unless the curriculum recognizes and adapts itself to the background of experience, the "apperception-mass" of the pupils, it will miss its point of contact with their lives and so fail of its educational purpose.

These principles forbid the giving of the same curriculum to pupils of different ages in the church school. They suggest the need of an adaptation of curriculum content to meet the requirements of various cultural groups where the background of experience and training is markedly different. They dictate the development of special curricula suited to needs of different races or nationalities as found colonized in our cities or living in their native lands.

7. *The subject matter of the curriculum must minister to the religious needs of present-day social experience.*

Many persons, when they think of religion, think first of all of the Bible or of the church, or of certain characters and episodes of sacred history. For them religion is too much a thing of the past and apart

from the present, too little a thing of to-day's relationships. Or, if they bring religion up to connect with present experience, it is too exclusively a matter of relationship between themselves and their Deity —prayer, worship, confession, forgiveness—without fully recognizing the implications of the relationship between an individual and his God which carry over to their bearing upon social life and conduct.

So we have the case of a man who professed "entire sanctification" and yet locked his door against a wayward daughter who married against his will and returned home broken and deserted. We have those who are meticulous in their attendance on the ministrations of the church, who are blameless in their private morals and yet who in their business relations profit by child labor, by unfair competition, by direct or indirect corruption of legislative assemblies in order to secure favors. We have those who preach and teach a personal salvation, but who have despaired of the present social order and look forward to a second coming of Christ, in anger and terrible violence, to annihilate those whom his sacrifice failed to save.

The cure for such anomalies as these is to catch a vision of a Christianized social order for to-day, and of each person's part in it and responsibility for it. This can be brought about only by grounding the concept in the minds of our children and youth and thus making it a part of their outlook upon life. To this end the religious curriculum must possess a religio-social content. It must reveal the utter unthinkableness of a saved church in a lost world, or of a saved individual careless of the salvation of others. It must bring the teachings of Jesus up out

of the first century and apply them to twentieth-century life and conditions. It must remember that the children and youth who are in the classes of the church school are interested in life *as it now is*, and that they are going out to meet its problems as they now exist. It must recognize the fact of the appeal of vocations and of avocations. It must not evade the points of danger and strain in present day society: the fact of war; the conflict of classes; the presence of vice and corruption; race difficulties; threats to the home; organized effort to defeat prohibition; the prevailing spirit of lawlessness; crime.

Recognizing such social situations, and conscious of the functional emphasis more recently being given Christianity, the religious curriculum must make its content such as squarely to meet and honestly to help solve the problems involved. More concretely, the curriculum must recognize such social obligations as these: the right of society to have its children well born, free from taint of vice-carried diseases and weaknesses; preparation for kindly, helpful life in the group; preparation for satisfactory, contributive vocational relations; mastery of the lessons of racial history and tradition, and the power to apply them to present problems; cultivation of the appreciation of beauty, and care for its preservation; preparation for the wise use of leisure time in physical and spiritual upbuilding and in the enrichment of satisfaction; cultivation of the spirit of reverence for all higher realities; cultivation of the sense of personal responsibility for the common good and of the desire to serve.

8. *The subject matter of the curriculum must adequately represent the various sources of religious experience and its many forms of expression.*

Religion is the product, under divine inspiration and guidance, of man's struggle at a thousand points of contact with his environment. Spiritual insight and wisdom have grown by slow process of accretion over long ages. Through the medium of the present the future is always created out of the past. The religious curriculum must therefore familiarize the child with the best of the spiritual traditions of the race. In order to his own development he must live over again the best of the race's myths, its legends, its poetry, its drama, its history. He must come to know and honor its great personalities and emulate their qualities in his own life. From the accumulated stores of wisdom and instruction he must draw the knowledge and the inspiration needed for the guidance and stimulus of his own character.

The incomparable source of such materials is the Bible. This will remain the core of religious curriculum content. But not all parts of the Bible are of equal value for the teaching of religion. Selection —inclusion, exclusion, gradation—is required. Other great literatures are also to be drawn upon. The history of nations, the achievements of great lives in all eras of history are to be freely used. Nature, science, art, music are to make their contribution—in short, nothing is to be excluded which best serves to point the mind and heart of the child to God and to make clear the way of life set forth by Jesus.

In forms of expression religion is as varied as in its sources. The race has worshiped, it has chanted hymns, it has intoned prayers, it has made pious pilgrimages, it has performed deeds of mercy and helpfulness, it has subdued the appetites and ruled the self. In these and many other ways men have

sought to give expression to their religious thought and feeling.

Let those who guide the youth of to-day learn a lesson. Let them provide in the curriculum for all those elevating forms of religious expression which the race has practiced and prized. Let this expression be through the hand. Let it be through the voice in songs of hope and praise. Let it be through pure conduct and acts of loving service to others. Let it be through prayer and ritual or whatever other means there may be for the soul's expression of its response to God. Let curriculum makers not conceive that they have provided a curriculum when they have set down materials for the child to read, to learn, to commit to memory. Let them remember that all *impression* connotes corresponding *expression*, in the religious as in other realms of experience.

Form and Organization

9. *The literary form and quality of the religious curriculum must accord with the high sources of its materials and the supreme interests involved.*

In his religion man is commonly found at his best. Out of its aspiration have come much of the finest of the world literature, music, and art. Wherever religious inspiration runs high there beauty tends to emerge. The church has been the mother of architecture, the patron of the artist. Under the stimulus of religion the Hebrew writers gave the world unperishable masterpieces of prose and poetry. Stirred by the same motives the disciples transcribed the Gospels, Paul wrote his letters, and later writers reached their highest levels.

For the young much of religious literature must be

presented in adapted form. Bible stories must be retold in words suited to the child. Historical incidents must be restated. The biographies of great men and women must be presented. God's handiwork in nature must be pictured. In order that these themes may be properly treated the best writers of the age should be pressed into service. To this great enterprise their best talents should be devoted, and for notable achievement in this field they should be adequately rewarded by the appreciation of the public and by suitable pay from the church. We should be satisfied only when the literary form of the religious curriculum represents the highest ability and finest artistry of the age, a tribute to our religion and an obligation to our children.

Not in all cases is this high standard met. Too often the chief concern has been that of doctrinal orthodoxy, the form of the materials being secondary. It is not difficult to find in current religious curricula standards of composition that would be rejected by all editors of secular literature and that would disqualify any public-school text. Diction often appears which is unsuited to the child's vocabulary; sentence structure is used which needs the attention of the teacher of rhetoric, if not the grammarian; "stories" are offered which violate the basic rules of story structure; a style is employed which is plodding, prosaic, commonplace, devoid of all appeal and charm. While there are notable exceptions to this serious charge, it fairly applies to so large a proportion of our religious curriculum material as to constitute a grave problem for religious education. Can the church not claim the service of a larger number of consecrated writers of high ability and skill for her children and youth?

10. *In mechanical form and execution the religious curriculum must represent the best of the book-maker's art applied to educational materials.*

The economic is still one of the truest measures of the value placed upon our various interests. We are willing to pay for what we prize. Whatever it is difficult or impossible to secure money for, that thing people do not highly cherish, whatever may be their professions or protestations about it.

One of the deepest causes for humiliation and shame on the part of a large section of the modern church is its penuriousness over the religious education of its young. Children who are accustomed to well-printed, well-bound, attractive text books for their public schools are given cheap, ugly, badly printed leaflets and pamphlets for their religious materials—if, indeed, they are not required to forego all printed materials and merely sit and listen to the teacher. Certainly, not less than two thirds of all the Sunday school children of the United States are wholly without *textbooks* for their work in religious education comparable with those supplied without question and without hardship for their work in general education. In spite of all the lame excuses and explanations offered, this situation is without excuse or explanation.

11. *In its educational organization the curriculum must be governed by the principles of genetic psychology applied to religion.*

This, of course, means that the curriculum must be graded to age, ability, experience. The more than fifty per cent of Protestant Sunday-school children upon whom an ungraded curriculum is still imposed have a just cause for accusation and complaint against

the church. They are being sacrificed on the altar of narrowness, incompetence, and indifference.

To say that ungraded lessons are easier for the relatively inefficient teacher to teach than graded lessons is, of course, the sheerest nonsense. No lesson that is unadapted to the mind of the child is easier to teach than one that is adapted. To say that it is difficult in small schools to use graded curriculum materials because of the small number of children to the class is a valid claim. But if we could free ourselves of our narrow sectarianism and forget that we are Methodists, Baptists, or Presbyterians, remembering only that we are Christians, we would unite our churches and Sunday schools in hundreds of villages and towns, and by so doing secure numbers sufficient for a proper educational organization.

Acknowledging the very real difficulties of a practical nature which are in the way of a graded curriculum for all our church schools, we may say that the problem is still much more one of vision, earnestness, and efficiency on the part of those responsible for leadership in the church than it is of any insuperable obstacles in the way. Let all the bishops, moderators, superintendents, editors, ministers, and the rest of the leaders once see the problem and do their duty, and the reform will quickly come.

What is probably the most difficult problem of organization connected with the religious curriculum is that of its proper *correlation* in the different types of schools. It goes without saying that the system of religious education offered the child should be *one* and not several. Pupils in the Sunday school may attend week-day classes in religion, and vacation church school classes. These children are also in

the public schools and subject to their curriculum. Shall each of these schools have its own curriculum wholly distinct from and regardless of the others?

The correlating of the curricula of the various church schools goes back to the problem of correlating their *organization.* The Sunday-school classes are not taught by the same teachers who teach the week-day classes. The vacation school has still other teachers. Sunday schools are denominational, while an increasing number of week-day and vacation church schools are interdenominational. Many of the pupils who are in the week-day and vacation school classes are not enrolled in Sunday school, and vice versa. The officers, financial support, and general management of the different types of schools vary. These are all very real obstacles in the way of correlating the curricula. Let the church first work out a *coordinated system of schools* for its young, then the curriculum makers will have no difficulty in providing correlated materials for their curricula. But to try to correlate curricula in uncoordinated systems of schools will only result in confusion worse confounded.

12. *In its pedagogical provisions the religious curriculum must use the best of proved educational science as applied to religion.*

Religious education is a highly specialized type of *education.* In general, the principles and laws which apply to general education hold, under similar conditions, in religious education. Broadly, two sets of principles need attention in the pedagogical organization of the church-school curriculum: (1) provisions to help the learner in his appropriation and mastery of the materials and activities involved; (2) provisions to aid the teacher in presenting the curriculum to the pupils.

In part, each of these sets of provisions will be inherent in the subject matter as such. Some materials are easier to learn or to teach than others because of their very nature and form—the way they are planned, organized, written. But in addition to these implicit qualities of curriculum materials are also certain explicit factors favoring learning and teaching. Among these are proper sectioning and paragraphing of the matter, with appropriate visual devices, such as heads and subheads; important facts numbered in series; helpful suggestions and directions; thought-provoking problems and questions; supplemental reference material; hints as to implications or applications; suitable devices for study or presentation; fruitful projects to be followed out; interesting lines of activity to be pursued; correlated interests to be developed.

Under the modern concept of education, a curriculum is not simply so much matter to be studied or taught; it is an instrument for the accomplishing of certain ends. And the provisions meant to assist a given content in the reaching of these goals are quite as much a concern of the curriculum maker as is the content of the curriculum itself.

Questions for Study and Discussion

1. What pedagogical justification is there for bringing together in one synthetic treatment such as that attempted in this chapter the principles underlying any field of thought or study?
2. Criticize the four adjectives used in principle No. 1 as adequate for the purpose for which they are employed.
3. Show the essential harmony and the unity between principles 2, 3, and 4.

4. To what extent would you say the Sunday-school curriculum with which you have had most to do is "child-centered"? Upon what basis do you judge?
5. To what extent does this curriculum (of No. 4) deserve criticism on the basis of its neglect of present social interest and problems?
6. Examine the statement of aims of some section of current lesson materials, then consider the content and judge to what extent it is suited for the attainment of the aims proposed.
7. Explain from the standpoint of the psychology of learning the statement "Knowledge is never 'imparted.'"
8 To what extent do you think the claim of the discussion under principle No. 7 justified in the statement that our current religious instruction tends to make religion a thing too remote from present experience?
9. What arguments can you put up for and against an all-biblical Sunday-school curriculum?
10. Examine some section of a religious curriculum to judge it in accordance with principle No. 9.
11. Examine some standard Sunday-school curriculum under the standard proposed by principle No. 10.
12. Criticize this summary of principles (1) as to their adequacy as a whole, (2) as to the validity of each separate principle.

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CHAPTER XVII

CRITERIA OF CURRICULUM EVALUATION

CAREFUL selection, adaptation, or creation of curriculum materials for church schools requires that we have some definite criteria of evaluation which may be applied with reasonable accuracy to any unit of the curriculum or to the curriculum as a whole. Have we any such criteria, or can they be devised?

MEASUREMENT IN EDUCATION

Standardized measures in general education are now a recognized and essential part of educational procedure. In its scientific aspects this movement had its origin thirty years ago when Rice devised tests for measuring the comparative results of instruction in schools. The genius of Thorndike and his students perfected tests for various phases of public school achievement. Other workers entered the field, and the movement has grown until tests, scales, and score cards are now in daily use in the public schools of the United States and, indeed, of all civilized countries. It is estimated that there are now some three hundred recognized educational tests commonly employed, but the field is still developing so rapidly that any such figure is of necessity out of date almost as soon as stated.

Application of educational tests and measures. The measuring of educational achievement began with such subjects as arithmetic, spelling and handwriting, where objective determination of results is relatively easy. Soon the system spread, however, until it includes all the standard elementary school subjects, most of those in the high schools, and some in higher education. It is possible, for example, to compare with reasonable accuracy the performance of a sixth-grade class in arithmetic, silent reading, spelling, or penmanship in Seattle with a corresponding grade in Boston or New York. It is also possible to compare the achievement of any particular pupil with any other pupil, with the average of his class, or with his own previous record.

The results of such tests are used for diagnosing the problems that inhere in the educational process: the suitability of curriculum materials, time distribution among subjects of the curriculum, the effectiveness of the teaching, and many others.

Limitations upon educational measures. No one knows as well as those who know most about them that educational tests and measures have their limitations; there are many values in education which they will not measure—which never can be measured by any objective scale or score card. For example, we may measure a child's speed and comprehension in silent reading, but we can never measure the extent to which his mental horizon has been broadened and his sympathies touched by the reading of *The Vision of Sir Launfal.* We may test one's knowledge of historical events and movements, but we have no way to measure the degree to which his social interest

has been quickened and his critical judgment of men and measures made accurate by a given course in history.

If the proper limitations of educational measures are recognized, however, they can be made a powerful factor in advancing the efficiency of our schools. For, though there are some things we can never measure, there are many things that we can measure. And the right use of the facts gained from valid measurement may make all the difference between efficiency and relative failure.

Measuring in Religious Education

Measurement in the field of moral and religious education has lagged behind that in general education. This is in part because of the difficulties involved in devising tests that will properly measure in religion or morals; it is also in part because the schools of the church offer a less favorable opportunity for the experimental trying out and standardizing of religious educational tests; but it is also because comparatively little attention has yet been given to this problem by religious educators. A start in this line has recently been made, nevertheless, and plans are now in operation to extend the movement.[1]

Types of measures. For our present purpose we need to distinguish between two types of measures in religious education, (1) measures that test the achievement or progress of pupils, and (2) measures that test the value or adequacy of curricula.

Now, practically all of the foregoing discussion has

[1] For a brief bibliography, see The Church School, April, 1923.

been relative to the first of these measures—measures that test achievement or progress; the value of this particular piece of *subject matter*, or that, in accounting for the achievement or progress has not been noticed. In fact, the only reason for bringing the achievement tests that have been mentioned into this discussion is to illustrate the trend of present education toward the scientific use of measures and to indicate that this movement has not been altogether without success. The real problem of our chapter is, of course, the possibility of applying the same principles to the measuring of curriculum values. To that we will now turn.

Measures of curriculum values. In 1920 the present writer published in brief form "A Tentative Standard for Evaluating Lesson Series."[2] Soon after this a subcommittee of the International Lesson Committee distributed a similar device for the purpose of collecting criticisms on the International Lessons. The Educational Committee of the Inter-Church World Movement prepared and used in their survey an extensive set of schedules for the scoring of lesson materials.[3]

All of these devices have the same general purpose—that of setting forth the major points or elements on which the worth of curriculum materials depends, and the assigning of comparative values to these points. The Score Card provided is to be employed in the grading or scoring of pieces of curriculum materials, numerical values being assigned to the

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[2] In "The Curriculum of Religious Education," *Occasional Papers*, Number Two of the Department of Religious Education, Northwestern University.

[3] Published in *The Indiana Survey of Religious Education*, vol. ii.

various aspects of the matter and to the unit as a whole.

Providing for cooperative estimate. Wherever an educational measure cannot use an *objective* test of validity (as correctness and speed in addition, correct spelling of words, etc.) it is desirable to secure the average, or combined, judgment of a number of persons (the more the greater the accuracy) who are qualified to pass on the question. For example, Thorndike established his handwriting scale on the basis of the combined judgment of a large number of qualified persons who read the many samples of handwriting used in building the scale. Hillegas constructed his composition scale in the same way. The same principle holds for the *judging* of curriculum materials. If, for example, we wish to secure as accurate an estimate as possible of Forbush's *Life of Jesus*, we shall be much safer to take the average of the estimate of a dozen or a score of qualified judges than to risk the individual estimate of any one of them.

Now, if we can also put into the hands of each of these judges some carefully devised system of points on which their estimates shall be based, they will vary less in their judgments than if they go at it haphazardly, each establishing his own basis of evaluation. The Score Card which follows is an attempt to provide such an instrument for the measurement of religious curricula.

Plan of the Score Card. This Score Card assumes that curriculum materials can fairly be evaluated on the basis of five major criteria: (1) Content, (400); (2) literary technic, (150); (3) pedagogical provisions to aid the learner, (200); (4) pedagogical provisions

to aid the teacher, (150); mechanical features, (100). The relative value assigned to each of these points (as indicated in parentheses following each) is determined by the combined judgment of the writer and his class of about thirty graduate students in religious education, 1,000 points being distributed among the five categories.

Some attempt has been made also at assigning values to certain subpoints. It is likely, however, that such value as this instrument may possess inheres not so much in its mathematical infallibility as in the setting forth of the elements that enter into a successful curriculum.

Limitations of the Score Card. Let no one think that any such instrument, no matter how perfect, will do the work of evaluating curriculum materials for him. At best a Score Card is but a device for reducing the amount of error contained in individual judgment. Furthermore, no Score Card can be devised that will equally well fit and measure a curriculum throughout its whole range. Some of its points may apply chiefly to materials for elementary grades; others will fail of perfect application for the earlier sections, but fit the later portions of the curriculum. Any such instrument must therefore be applied with intelligence.

It is probable that Score Cards should be devised for each three-year age-group of curriculum materials, instead of undertaking to make the one instrument cover the whole range. Even as it is, however, the following Score Card, or any similar device carefully constructed, will result in a much more accurate evaluation of curricula than mere uncritical and unsystematic estimate.

A SCORE CARD FOR THE EVALUATING OF RELIGIOUS CURRICULA[1]

I. CONTENT 400

1. *Fitness of materials to meet needs centering primarily in the individual* 150

a. Adaptation of general aim to age and experience (taking into account capacities, limitations, needs).

b. Fitness of materials (basic and illustrative) to supply the religious knowledge and develop the religious attitudes suited to the age.

(1) Sufficient biblical materials to familiarize with this great body of religious literature and develop a God-consciousness.

(2) Sufficient extra-biblical materials to develop idea of God at work in all times and places and among all peoples (history, literature, biography, nature).

(3) Sufficient materials to define and stimulate the fundamental virtues (truth, honesty, kindness, dependability, helpfulness, etc.).

(4) Sufficient materials for education in worship (music, prayer, ritual, devotional reading).

c. Suitability of materials to correlate with pupil's everyday experience (as projects, problems, etc.) and so carry over into conduct and character.

(1) Develop ideals of personal conduct (purity, right habits of thought, speech, action).

(2) Train to right reactions toward others.

(3) Train to proper use of time, money, leisure.

2. *Fitness of materials to meet needs centering primarily in society* 150

a. Adaptation of general aim to prepare user for living in present social order (Christian citizens, workers, builders of social institutions, etc.).

b. Fitness of materials to furnish adequate knowledge of a Christian social order.

(1) Knowledge of peoples and times, and sense of continuity of God's presence in human society.

[1] Indebtedness is acknowledged to the Score Cards of Inter-Church and the International Lesson Committee.

(2) Knowledge of inter-dependence of individuals and nations, with consequent sense of brotherhood and world citizenship.
(3) Knowledge of the best of racial traditions, supplying choicest of social heritage as found in myth, legend, poetry, art, drama, customs, history, personalities, the Bible, hymns, etc.

c. Fitness of materials to build right Christian attitudes and thinking.
(1) Sympathies, "drives," longings to serve as springs of action.
(2) Interests in and loyalties to worthy causes.
(3) Fine appreciations, as of beauty, goodness, worth.
(4) Reverence to God, respect and admiration for worthy personalities.
(5) A spirit of good will, helpfulness, service.
(6) Proper vocational outlook upon life.

d. Fitness of materials to carry over into social conduct.
(1) Deeds of helpfulness in home, community, world at large.
(2) Practice of the Golden Rule in all social relationships.
(3) Dependability under social responsibility; as worker in community projects, member of committees, clubs, etc.
(4) Defense of right against wrong, even at personal cost.

3. *Fitness of materials to meet needs centering primarily in the church* 100

a. Adaptation of general aim to prepare for fruitful membership in the present-day Christian Church.
b. Fitness of materials to familiarize pupil with the spirit, program, needs of the church.
(1) Proper concept of nature and function of the church.
(2) Historical development of Christian Church.
(3) History, traditions, beliefs and program of the pupil's own church.

(4) Knowledge of hymns, rituals, etc., used in church services and worship.

c. Fitness of materials to create right attitudes toward the church.

(1) Admiration and loyalty.
(2) Sense of personal obligation.
(3) Consecration to the causes for which the church stands.

d. Fitness of the materials to provide for actual participation in the exercises and enterprises of the church.

(1) As attendant, worshiper
(2) As giver of money and time.
(3) As worker in current enterprises and programs, either vocational or avocational.
(4) In assuming leadership.

II. Literary Technique 150

1. *General literary merit* 75

a. Elegance of diction.
b. Skillful arrangement of climaxes.
c. The "pull" arising out of the dramatic or human elements in the subject matter as selected.
d. General æsthetic effect.

2. *Appropriateness of style to age of pupils* 75

a. Vocabulary.
b. General tone.
c. Grammatical and rhetorical complexity.
d. Method of attack.

III. Pedagogical Provisions to Aid the Learner 200

1. *Evidences of the functioning of an aim* 40

a. The volume organized about a definite aim consistently carried out through the individual lessons.
b. Each individual lesson organized about a definite aim, with provision for getting this aim accepted by the pupils and achieved by them.
c. The aim of the book as a whole and of the indi-

vidual lessons suited to the age, interests, needs, and experiences of the pupils.

a. Fitting of type or lesson to materials and pupils, as story-borne truth, didactic, discussion, problem-project, etc.

b. Proper use of principle of variety in use of lesson types in order to save from monotony.

2. *The proper use of various types or forms of lesson organization* 40

c. Lessons organized to make proper point of contact with pupils' experience and so use "apperception-mass."

d. Proper use of "stress" and "neglect" in order to impress important truths and drive lessons home.

3. *Provisions for controlling study* 40

a. Effective assignment (so made as to motivate and direct study).

b. Questions for guiding study.

c. Valuable references for home reading and means of checking these up or otherwise motivating them.

d. Provision for supervising or otherwise explicitly directing study.

e. Means for rewarding, and thus encouraging home study.

f. Lessons so organized as to encourage and reward participation by pupils.

4. *Provisions for insuring functioning of instruction in daily life and conduct of pupils* 40

a. Definite correlations made between truths and principles taught and everyday relationships.

b. Suggestions for activities or lines of action embodying and giving expression to the ideals presented.

c. Drilling to the point of habit or skill such reactions as require and respond to this mode of treatment, as memorizing, responses in ritual, etc.

d. Training provided for in carrying general principles or ideals over to apply to specific instances.

(1) In individual life and conduct.

(2) In social relationships.

5. *Provisions for enriching and expanding experience in ways opened up by the lesson but extending beyond it*..... 40
   a. Supplementary talks on nature or other subjects at periods other than that of the regular lesson.
   b. Incidental reference to great men or important events; allusions to great art, literature, or music; quotations from poetry or fine prose; cross references to history and geography, etc.
   c. Valuable contributions to the vocabulary of the pupil, by way of the enrichment of old terms or by the addition of new ones.
   d. Hand or expression work with motives other than that of merely clinching the lesson (that is, for pleasure, interest, or general enrichment).
   e. Any sort of enriching information.

IV. Pedagogical Provisions to Aid the Teacher..... 150

1. *Teaching helps involved in the organization of the book as a whole*..... 75
   a. Valuable teaching suggestions additional to those that constitute an integral part of each lesson (as in an introductory chapter or scattered in short notices throughout the book).
      (1) Discussion of the psychological characteristics of the children of the age for which the material is intended.
      (2) Discussion of the sociologically defined needs of pupils for whom the book has been prepared.
      (3) Lists of library books suitable to recommend to pupils of the age dealt with for their private or reference reading.
      (4) Suggestions for the wider reading of the teacher.
      (5) General suggestions as to how to prepare or to conduct the lessons.
   b. Supplementary teaching material as required.
      (1) Maps, Charts.
      (2) Music published with the lesson book (or cited).
      (3) Index, glossary, pronouncing dictionary.
      (4) Accompanying pictures.

(5) Notebooks, handwork materials, etc. (as required).
(6) General bibliography.

c. Provisions for giving the teacher perspective on the course.
(1) Account of the particular aim of the course in hand, and of how it fits into the scheme as a whole.
(2) Description of the equipment needed for the course.
(3) Advertisement of desirable additional material and where to get it.

d. Provision for review lessons at optimum intervals.
(1) Review lessons not too frequent nor too infrequent.
(2) Provision for well-conducted reviews.

2. *Teaching helps involved in the individual lessons*..... 75

a. Separate manual for teachers.
b. Valuable supplementary material for teachers.
(1) Additional information for sake of perspective.
(2) References for further content and professional reading.
(3) Additional story or other material supplied, or teacher referred to it.

c. Useful teaching suggestions.
(1) Suggestions for distribution of emphasis (what to stress, what to have memorized, etc.).
(2) For relating lesson to pupil's age or interests.
(3) Suggestions as to how to prepare and conduct the lesson.
(4) Valuable suggestions as to how to make assignments.
(5) Valuable suggestions for controlling study (for motivating it, checking it up, directing it).

d. Valuable teaching aids.
(1) Useful questions for conduct of recitation, or review.
(2) Useful model lesson plans.
(3) Topics, problems, or projects to be assigned for home work.

(4) Suggestions for summing up or applying the lesson.
(5) Provision of program material other than that of the lesson proper (prayers, songs, games, etc.).

Total 1000

V. MECHANICAL FEATURES 100

1. *Type* 30
   a. Size, leading, word spacing (age levels considered).
   b. Pleasing effect.
2. *Attractiveness of page* 15
   a. Margins, clear print, spacing, arrangement.
   b. Economy of space considered.
3. *Organization of the page* 10
   a. Appropriate paragraph or section headings.
   b. Convenience of display, general appearance.
   c. Use of italics, black-face type, short line, etc., for emphasis.
4. *Pictorial illustrations* 15
   a. Artistic value of pictures.
   b. Excellence of mechanical execution (based on clearness, proper use of color, etc.).
5. *Form and binding* 30
   a. Permanent binding, in book form, not pamphlet.
   b. Convenience of size.
   Durability, quality of paper.

QUESTIONS FOR STUDY AND DISCUSSION

1. Consider carefully the five major points proposed as measures of curriculum values and discuss their adequacy.
2. Criticize the distribution of the 1,000 points as made among the five items.
3. Criticize the distribution of points among the various subitems.
4. Study the Score Card and discover items that will not apply equally to curriculum materials for all ages of pupils. For what age will such items best apply?

5. Compare the mechanical features of several church-school series of texts with public-school texts and judge their comparative appeal from this point of view.
6. Let the class all use the Score Card in scoring the same textbook in a church-school series. Then compare the scorings point by point and discuss the variations and their causes.
7. Each member of the class should score several texts by means of the Score Card, then note whether your scorings agree with your general impressions of the materials; finally compare your results with the values placed on the materials by those who have used them in the classroom.
8. After you have used the Score Card, consider whether you can suggest improvement in it.

References

Athearn (et al.), *The Indiana Survey of Religious Education*, vol. ii.

Chassell, "Some New Tests of Religious Education," *Religious Education*, December, 1921. See also *Religious Education*, February, 1922.

Hartshorne, "Measurement of Growth in Religious Education," *Religious Education*, June, 1919.

McCall, *How to Measure in Education*, Part 1.

Voelker, *Function of Ideals and Attitudes in Social Education*, Chapter V.

PART THREE

CURRENT MATERIALS

In Part One of this volume we essayed a longitudinal, or historical, view of certain phases of the religious curriculum. Our problem was to trace important ideas, concepts, or policies from the time of their origin on up into the present day, noting their bearing upon current problems in religious education and undertaking thereby to secure a better background for the consideration of the current curriculum.

In Part Two we studied the principles underlying curriculum making. Here our purpose was to locate universal principles, or laws, to serve as a guide in the creation, selection, or evaluation of curriculum materials for classes in present-day schools.

We now turn to a cross-section view of the curriculum of religious education, undertaking to familiarize ourselves with its content and organization, and to check its strengths and its weaknesses as measured by the power of the materials to meet the demands rightly placed upon it by the individual, by society, and by the church.

Limitations of space and time will make it impossible to notice all the different materials that have been published for the religious curriculum. The various series chosen probably represent in the aggregate, however, the basis of instruction for more than ninety per cent of the children and youth in our church schools. They quite certainly represent, among them, also, the most successful efforts up to the present time in providing a curriculum of religious education.

CHAPTER XVIII

THE INTERNATIONAL LESSON SYSTEM.[1]

THE International Lessons, which are by far the most widely used of any curriculum materials in the Protestant churches of this country, comprise three distinct series: (1) *The International Improved Uniform Lessons*, (2) *The International Graded Lessons* and (3) *The International Group Graded Lessons*. The first of these, as already noted, began in 1872, the second in 1908, and the third was first authorized by the Lesson Committee in 1922 and the lessons offered to the Sunday schools at the beginning of 1924. Various denominations have their own editions of the different series of the International Lessons, either using the Lesson Committee's citations without change or, in some cases, modifying them at certain points as desired. Working under this plan the Presbyterians have the *Westminster* lessons, the Baptists the *Keystone*, the Congregationalists the *Pilgrim*, the Methodists the *Berean*, and other denominations their respective series.

Wide use of the International Lesson System. The following are among the denominations using one or more of the series, the International Lessons:[2]

[1] All the series discussed in this section should if possible be available to the student for reference and verification.

[2] For detailed statement, see unpublished thesis, "Status and Evaluation of Extra-Biblical Material in the Curriculum of Religious Education in the United States," by Dr. L. W. Crawford (1922) in Northwestern University Library.

The *Adventists* have their own special courses for elementary grades, but use both Improved Uniform and Graded Lessons for older classes.

The *Baptists* make large use of Improved Uniform Series. They have the *Keystone Graded Series* based upon but modified from International Graded Lessons.

The *Brethren* use International Lessons freely, but have own special lesson system.

The *Christian Church* depends chiefly on International Series.

The *Congregationalists* use all International Series, but emphasize the Graded Lessons.

The *Evangelical Church* makes large use of Improved Uniform Series.

The *Friends* have their own materials, but many churches use Improved Uniform Series.

The *Lutherans* have their own series, but make large use of Improved Uniform Series.

The *Mennonites* use both Graded and Improved Uniform lessons.

The *Methodists* are officially committed to all series of International Lessons.

The *Moravians* depend almost wholly on International Series, chiefly the Improved Uniform.

The *Presbyterians* make large use of the Improved Uniform Lessons, but have their own graded series.

The *Protestant Episcopal* Church does not officially recognize International Series, but individual churches use the International Graded Lessons.

The *Reformed Church* depends almost wholly on the various International Series, about half the churches using the Uniform, the remainder dividing between the other series.

The *United Brethren* Church uses the International Series, both Uniform and Graded.

The *Universalists* have their own denominational series (Murry), but also use the International Series.

The International (Improved) Uniform Lessons

The Uniform Lessons (since 1918 called *Improved* Uniform) admit no basic materials except biblical. They are planned to cover the Bible in cycles of from five to eight years, though only a relatively small portion of the Bible text is actually presented as lesson materials, for the average length of the lessons has been only about twelve verses per Sunday. On this basis it would require fifty years instead of seven years to cover the whole Bible. As a matter of fact, in the forty-six years of their history from 1872 to 1918, the Uniform Lessons presented only about thirty-five per cent of the entire Bible, thus omitting almost two thirds of it.

Types of biblical materials used. The Improved Uniform Lessons, dating from 1918, are, as previously noted, a modification of the Uniform Lessons, and calculated better to meet the needs of younger children. This is to be accomplished by using a different lesson title and presenting a more elementary treatment with a shorter Bible passage, in the lessons for the earlier grades. Since this plan was put into effect the general lessons have presented longer biblical sections, thereby covering the Bible more rapidly. In the eight years from 1918 to 1926 this series uses forty per cent of the entire Bible. The following table shows the distribution of biblical materials in the Uniform, Improved Uniform, and Graded Series:

Biblical materials used in the International Uniform Lessons in the forty-six years from 1872 to 1918, and in the International Improved Uniform Lessons in the eight years from 1918 to 1926, and in the International Graded Lessons.[3]

	Used			*Not Used*		
	Unif.	Im. Un.	Graded	Unif.	Im. Un.	Graded
Old Testament Narrative	32.2	49.2	67.1	67.8	50.8	32.9
Prophecy	14.6	17.5	50.6	85.4	82.5	49.4
Wisdom	12.0	0.8	26.1	88.0	99.2	73.9
Poetry	11.7	4.3	23.8	88.3	95.7	76.2
Apocalyptic	41.3	19.7	44.7	58.7	80.3	55.3
Synoptic Gospels	84.8	89.9	77.8	15.2	10.1	22.2
Gospel of John	83.0	57.2	78.7	17.0	47.3	21.2
Acts	97.0	98.3	100.0	3.0	1.7	0.0
Epistles	34.6	30.8	96.5	65.4	69.2	3.5
Whole Bible	35.1	40.1	62.4	64.9	60.1	37.6

Distribution among books of the Bible. An interesting comparison has been worked out by Crawford showing the choice of biblical materials in the Uniform Lessons during forty-six years.[4]

Books of the Old Testament arranged according to per cent of verses from each book included in the International Uniform Series from 1872 to 1918, proceeding from the Highest to the Lowest.

Rank	*Book*	*%*	*Rank*	*Book*	*%*
1	Jonah	89.1	21	Isaiah	17.4
2	Malachi	54.5	22	Ecclesiastes	17.1
3	1 Kings	48.3	23	Jeremiah	12.5
4	1 Samuel	48.1	24	Leviticus	11.4
5	Daniel	43.4	25	Zechariah	11.4
6	Genesis	41.8	26	Numbers	10.8
7	2 Kings	40.2	27	Ruth	10.6
8	2 Chronicles	34.1	28	Micah	7.6
9	Amos	32.2	29	Ezekiel	6.8
10	2 Samuel	31.4	30	Psalms	6.6
11	Esther	30.5	31	Deuteronomy	6.3
12	Exodus	30.1	32	Joel	5.5
13	Nahum	29.8	33	Job	5.3
14	Joshua	27.2	34	1 Chronicles	5.1
15	Hosea	25.9	37	Song of Solomon	0.0
16	Haggai	23.7	37	Lamentations	0.0
17	Judges	22.0	37	Obadiah	0.0
18	Ezra	21.8	37	Habakkuk	0.0
19	Nehemiah	19.9	37	Zephaniah	0.0
20	Proverbs	19.0			

[3] See articles by Luther A. Weigle in The Church School, July and November, 1922. [4] Supra, p. 44.

Books of the New Testament arranged according to per cent of verses from each book in the International Uniform Series from 1872 to 1918, proceeding from the Highest to the Lowest.

Rank	*Book*	*%*	*Rank*	*Book*	*%*
1.	Mark	99.6	15.	2 Corinthians	32.3
2.	John	93.5	16.	Revelation	30.7
3.	The Acts	89.7	17.	1 Peter	28.6
4.	Matthew	88.2	18.	Hebrews	27.1
5.	Luke	84.1	19.	Colossians	26.3
6.	1 Thessalonians	59.5	20.	Galatians	25.5
7.	Titus	52.2	21.	1 John	24.8
8.	James	50.0	22.	1 Timothy	20.4
9.	Philippians	38.4	23.	2 Peter	18.0
10.	2 Thessalonians	38.3	25.5	Philemon	0.0
11.	Ephesians	38.1	25.5	2 John	0.0
12.	1 Corinthians	37.8	25.5	3 John	0.0
13.	2 Timothy	34.9	25.5	Jude	0.0
14.	Romans	33.9			

The Improved Uniform Lessons in the eight years 1918–1926 omit fourteen books of the Bible as follows:

1 Chronicles, Job, Ecclesiastes, Song of Solomon, Lamentations, Joel, Obadiah, Nahum, Habakkuk, Zechariah, 1 Timothy, 2 John, 3 John, Jude. Less than fifteen per cent of the material is used in the case of the seventeen additional books: Leviticus, Numbers, Deuteronomy, 2 Chronicles, Psalms, Proverbs, Isaiah, Ezekiel, Micah, Zephaniah, Romans, 2 Corinthians, Colossians, Titus, 2 Peter, 1 John, Revelation.

The Graded Lessons omit two books: Joel and Obadiah. They use less than fifteen per cent of five additional books: Leviticus, 1 Chronicles, Song of Solomon, Lamentations, Zechariah.

Limitations of the Improved Uniform Lessons. Measured by educational standards of the present day the Uniform Lessons suffer many serious handicaps. First of all they are ungraded. Even with the rather pitiful attempt to adapt some of the more difficult lessons to younger children, and with the

plan of providing graded teaching helps, the series must still class as ungraded.

A second handicap comes from the fact that the materials are limited to the Bible. This not only hinders in the proper carrying over and application of biblical truth, but it also leaves many important sources of fruitful religious educational material untouched; as for example, materials drawn from later history, from biography, from literature, from nature.

Strange as it may seem, a third handicap is actually counted as an element of strength by many users of these lessons. This is the character of the study and teaching helps supplied by most publishers. These are mechanical and barren in the extreme. Teachers who have no background of biblical knowledge, or teachers who make little or no preparation of their lesson are quite likely to approve the set questions of bare fact printed for each lesson. These questions can be read from the leaflet and the answers hunted in the accompanying text and the lesson thereby "taught" by the incompetent. Superintendents who are mistakenly given to "reviewing the lesson" for a closing exercise of the school also find such wooden questions convenient. But of true educational value they have very little. Their use will leave the pupil short of any reasonable mastery of the lesson and will confirm the unprepared teacher in his incompetency. Little or no provision is made for purposeful activities on the part of pupils in learning or applying the lessons. They are wholly "material-centered."

Typical lesson content. As typical of the Improved Uniform Series is the course for 1922, the topics of whose individual lessons are here given by quarters.

First quarter: Later Leaders and Prophets of Israel

The Revolt of Jeroboam—Elijah the Tishbite—Elijah's Challenge of Baal Worship—Elijah's Flight and Return—Elijah in Naboth's Vineyard—Elijah Taken Up into Heaven—Elisha and the Shunammite Woman—Elisha and Naaman the Syrian—Elisha's Heavenly Defenders—Jehovah's Mercy to a Heathen City—Amos Warns Israel—The Downfall of Israel—Review.

Second quarter: Prophets and Kings of Judah

Asa Relies on God—The Lord Preserves Joash—The Love of Joash for God's House—Uzziah's Pride and Punishment—Isaiah's Summons and Response—Isaiah's Ideal for a World of Strife—Hezekiah Leads his People Back to God—Hilkiah's Great Discovery—Jeremiah Speaks Boldly for God—Jehoiakim Tries to Destroy God's Word—Jeremiah Cast into Prison—The Downfall of Judah—Review, Judah's Prosperity and Adversity.

Third quarter: The Exile and the Restoration

Ezekiel, the Watchman of Israel—Daniel Interpreting Nebuchadnezzar's Dream—The Handwriting on the Wall—Daniel and the Lions—The First Return from Exile—The Temple Rebuilt and Dedicated—Esther Saves her People—The Second Return from Exile—Nehemiah's Prayer—Nehemiah Rebuilds the Walls of Jerusalem—Teaching the Law of God—The Message of Malachi—Review, The Exile and the Restoration.

Fourth quarter: Jesus the World's Saviour

The Birth of John the Baptist—The Birth and Childhood of Jesus—The Ministry of John the Baptist—Jesus Tempted—World-Wide Prohibition—World's Temperance Sunday—Jesus the Great Physician—Jesus the Great Teacher—Jesus the Friend of Sinners—Jesus the Great Missionary—Jesus Sending Out Missionaries—Story of the Good Samaritan—Jesus among Friends and Foes—A Lesson in Trust and Preparedness—Or The Birth of Jesus—Review.

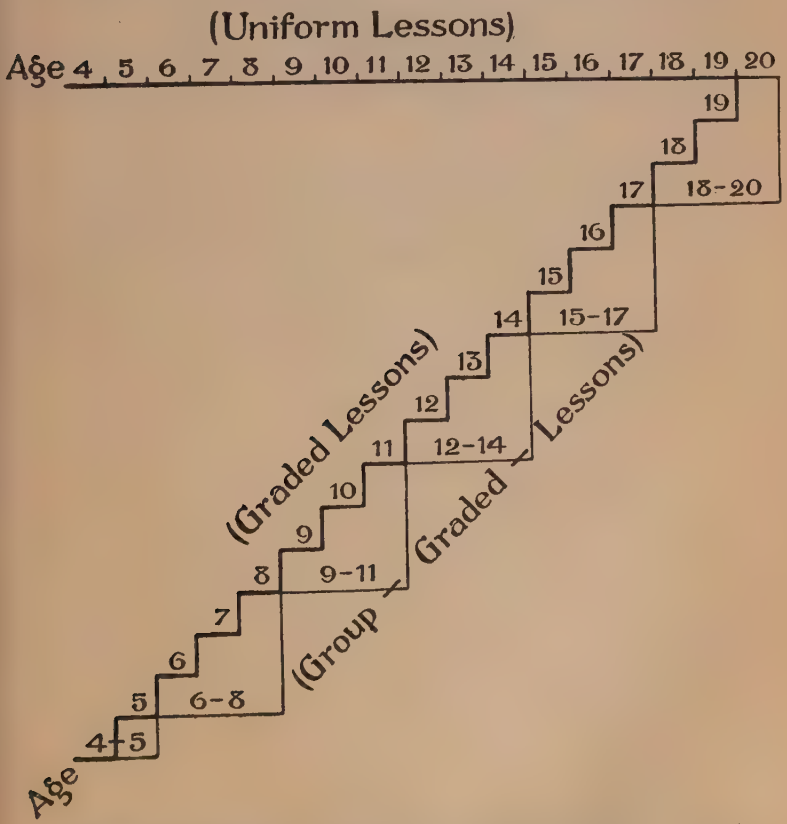
Who can wonder that children fail to respond to such detailed, technical, and uninteresting (to them) historical materials as those contained in the first three quarters of this year! Who can wonder that the educational results from many of our Sunday schools are so meager with such a curriculum!

Bases of comparison. The child who at the age of four years had begun the Uniform Lessons would, by the completion of his seventeenth year, have covered two seven-year cycles, all lessons (with the exception of minor modifications made for elementary pupils) having been on the same level of difficulty. The one who during the same period had studied the Group Graded Lessons would have been on five different levels of adaptation, two years on the first level as a Beginner and three years on each of the remaining four. Similarly, the pupil who had been pursuing the Graded Series for the same period would have progressed over fourteen different grades or levels of difficulty, one for each year.

The International Group Graded Series

The Group Graded Lessons are, as their name indicates, a graded series. The distinction, in the matter of grading, between them and the Graded Lessons lies wholly in the closeness and skill with which the grading is done. While the Graded Lessons provide for steps upward in materials by single years, the Group Graded Series advances by three-year steps. This series requires for each age group (primary, junior, and so on) three interchangeable units of materials, one for each year. This plan enables the smaller school to place in the same class children three years apart in ages, while at the same time

giving them materials which, even if rather coarsely graded, are in some degree adapted to their use. No Group Graded course is issued for the Beginners, this unit being taken from the Graded Series. The following diagram affords a comparative view of the method of procedure of the three International Series:



Characteristics of the Group Graded Series. According to the statement of the Lesson Committee the Group

Graded Lessons are meant to be pupil-centered rather than material-centered, the aim being in terms of the needs of the child rather than with the thought of covering any particular section of subject matter. In plan the lessons are intended to be consecutive and accumulative; that is to say, the lessons of each succeeding age-group presuppose the training afforded by those of the preceding groups, thus creating a continuous series of steps upward throughout the curriculum. The lessons are dated and move in a three-year cycle.

A comparison of the lesson topics for the Junior Course for 1924 with the topics of the Improved Uniform Lessons given just above indicates clearly the better adaptation of the Group Graded Series to the needs of childhood. The teaching and study helps provided are also distinctly above those for the Improved Uniform Series.

Topics of Group Graded Lessons for Juniors for 1924

First quarter: Theme I. The Story of Jesus' Life

The Baby Jesus is Saved from a Cruel King—The Boy Jesus Grows up in Nazareth—The Boy Jesus Visits Jerusalem and the Temple—Jesus is Baptized by John—Jesus Overcomes Temptation—Jesus Goes about Doing Good—Jesus Calls Twelve Men to become his Disciples—Scribes and Pharisees Oppose Jesus—Jesus is Rejected in his Own Country—Peter Confesses his Faith in Jesus—Jesus Prepares his Disciples for His Death—Jesus Sends out Seventy Missionaries—Review.

Second quarter: (Theme I, continued)

Jesus Rides Triumphant into Jerusalem—Jesus Dares to Fight the Wrong—Jesus Restores Lazarus to Life—Jesus and his Disciples Eat the Last Supper—A Disciple of Jesus

Proves to be a Traitor—Jesus is unjustly Condemned—Jesus is Put to Death by his Enemies—Jesus Triumphs over Death—Jesus Meets and Talks with his Friends—Jesus Forgives Peter for his Denial—Jesus Leaves his Work with his Disciples—Jesus Appears to Saul of Tarsus—Review.

Third quarter: Theme II. Great Sayings of Jesus

A New Kind of Happiness—The Golden Rule—Trusting God—The Two Foundations—The Sower—The Good Samaritan—The Lost Sheep—The Prodigal Son—The Great Supper—The Talents—A New Kind of Greatness—The Judgment—Review.

Fourth quarter: Theme III. Jesus the Helper and Saviour

Jesus Tells what he Came to do—Jesus Has Power over Wind and Waves—Jesus Cures a Captain's Servant—Jesus Feeds a Hungry Multitude—Jesus Restores Sight to a Blind Man—Jesus Cures a Man who cannot Walk—Jesus Forgives Sin—Jesus is the Friend of Sinners—Jesus Tells Nicodemus of the New Life—Jesus Helps Zacchæus to Live a New Life—Jesus Forgives the Repentant Robber—Jesus Comes to be the Saviour of the World—Review.

The International Graded Series[5]

To make concrete and definite the discussion of this series the description will be based on the syndicated series published by the Graded Press of New York, primarily for use by the Methodist Church (both North and South) and the Congregational Church.[6]

Editorial supervision. This series, founded on outlines supplied by the International Lesson Committee,

[5] Published by The Graded Press, New York.

[6] The Presbyterians were originally in the syndicate publishing this joint series, but withdrew, using the International Closely Graded outline upon which to base their own graded series. The Baptists also use the Beginners Course of this series.

was first planned, on the editorial side, by John T. McFarland, assisted by Miss Josephine L. Baldwin and Mrs. J. W. Barnes. This was before the present interdenominational syndicate was formed. Upon the organization of the syndicate the development of the series was carried on jointly by the three editors of Sunday-school publications of the respective church groups: Henry H. Meyer for the Methodist Episcopal Church; E. B. Chappell for the Methodist Church, South; and Sidney A. Weston for the Congregationalists. In order fairly to evaluate the Graded Series one must keep in mind the restrictions and limitations under which its editors and writers worked, bound as their constituencies were by the traditions of forty years of ungraded lessons to which a considerable portion of the church was firmly wedded.

Organization of the series. The Graded Series consists of seventeen units, graded one to the year from the age of four to the age of twenty inclusive. The materials comprise two sets for each year, one for pupils and one for teachers. They are issued as paper bound "Parts," four to the year. Sets of pictures are provided to accompany the earlier years' lessons. The complete series comprises thirty-four blocks of materials, seventeen for pupils, and seventeen for teachers, in addition to pictures. The complete plan of the series may be seen at a glance from the accompanying tabular scheme.

General characteristics. All courses consist of fifty-two lessons, no provision being made for closing the Sunday school for vacations. Up to the ninth year the lessons are organized on the topical plan, with no attention paid to chronology. For the four years from nine to twelve inclusive the courses are based

on biblical chronology. From the thirteenth to the sixteenth year inclusive biography and history supply the basis of materials, but without emphasis on chronological sequence. From seventeen to twenty the courses deal with sociological and historical materials, chronological order being observed in two of the four courses.

The series is profusely illustrated, more than seven hundred pictures being used to accompany the lessons. About eighty of these are used for beginners and nearly one hundred for the primary pupils. The pictures cover not only the Bible text, but also hymns and various incidents of everyday life. While difference of opinion exists as to the adaptability of some of the pictures to the age and appreciation of the child, there can be no doubt that many of them possess large educational value and that their use greatly increases the value of the series.

Mechanical features. On the mechanical side, the series, while better printed than much of the Sunday-school lesson materials being offered our pupils, and perhaps representing as high a standard as could be expected at the time of their issue, leaves much to be desired. First of all, it is issued in paper-covered quarterly sections, complete units bound in usual textbook form not being supplied. If there was once a day when this form of publication was necessary in the interests of immediate economy, that day is long past. As previously stated, there are few churches in this country that cannot afford to supply their children with the books and materials needed for their religious training. Indeed, there are no churches that can afford to do otherwise.

Nor do the mechanics of print and page organiza-

tion compare favorably with these features of public-school texts. The overlong lines of the teachers' manuals for courses below the intermediate division, and double-column arrangement of the pupils' texts for the same grades injure the attractiveness of the materials. The print is too fine and the space between lines too small as measured by the demands of modern textbooks. Absence of artistic standards of planning the make-up of the page in paragraphs, sections, and the like is noticeable. And all such points, while subordinate to the value of the materials themselves, have no small bearing on the response of the child to the course and should now be changed to conform with modern educational standards.

Course Materials of the International Graded Series

Following is a very brief characterization of the various units of the graded series:

Courses for the Kindergarten Division

The two-year course for Beginners, entitled *Little Children and the Heavenly Father*, and prepared by Frances W. Danielson, is designed "to lead the little child to the Father by helping him" to know him as a loving, helping Protector, to know Jesus, who is the Friend and Saviour of children, to be able to distinguish between right and wrong, to show love for God by serving him and "to know about the heavenly home." For each year there are a teacher's textbook, a set of pictures and a series of illustrated folders with simple stories. Of the fifty-two lessons for the fourth year, forty-two are stories based on biblical materials, none of them using the Bible text directly. Such stories as the

following are used. "How God fed Elijah," "The Story of Adam and Eve," "The Story of Jonah," and others more suitable such as "The Story of a Shepherd and his Sheep," "Children's Love for Jesus."

Ten lesson stories are from extra-biblical sources: six are drawn from nature, two from literature, and two from realistic situations. For the fifth year, thirty-nine of the lesson stories are rewritten from the Bible, twelve are from nature, and one deals with realistic incidents. Such Bible stories are used as "David and the giant Goliath," "Samuel Helping in God's House," and "Elijah Helping a Mother."

These lessons have been criticized both because too large a proportion are drawn from the Bible, and because they deal with biblical episodes which young children cannot understand. Not only is it difficult to find so many Bible stories adapted to this age, but there is a positive neglect of the approach to God through nature and through the experiences of the child's everyday life. Perhaps there is evident too much of a purpose to teach certain materials rather than to teach the child. The teaching helps supplied are somewhat formal and for the most part quite inadequate. They fail to link the lessons with the pupil's everyday experience. They do not provide a sufficiently wide range of expression, such as dramatization, purposeful handwork, and service activities that make concrete for little children the Christian way of living. The stories are, on the whole, well told, though often too long or complex for the pupils. Taken as a whole these lessons may be said to represent about the average of achievement in providing Sunday school materials for Beginners. They could well be improved.

Primary Division

Grades I–III. The three courses for primary pupils are all issued under the common title *Bible Stories for the Sunday School and Home.* There is a teacher's manual for each year, which is accompanied by story leaflets and picture sets for the children. The materials were all prepared by Marion Thomas.

Strictly speaking, the title does not correctly describe the contents for the first two courses, for of the fifty-two lesson stories for the sixth year, thirty-nine are simplified Bible stories, four are from nature, and nine deal with realistic situations. The seventh-year materials contain forty stories based on the Bible, five which may be classed as historical and geographical, and one from nature. For the eighth year the stories are all simplified from biblical incidents.

It must be admitted that the primary courses contain much fine material, but it is also true that much of it bears little relation to the problems or needs of middle childhood. The content is not only too exclusively biblical, but is selected from biblical incidents far removed from the primary child's interest, as for example, "Building a House for God's Worship," "A Lost Book Found," and "Joshua Leading the Israelites into the Promised Land."

In the whole three years the child is led to approach the thought of God from other than biblical incidents in only twenty-five lessons—eight times a year. True, suggestions are offered in the directions given teachers for the bringing in of certain realistic illustrations and applications, but the plan appears to be governed chiefly by purpose of teaching a predetermined body

of subject matter rather than to be governed by the needs of the child.

One of the worst faults is the form in which the stories are cast. Many of them violate the accepted standards of story structure, and are more in the nature of a running conversation or talk. Too few of them possess the dramatic quality necessary to the best appeal to childhood. The lessons they teach are too seldom of the kind whose application to the child's own experience is sufficiently close to serve as a stimulus to ideals and a guide to conduct.

The aim of the course as stated on page 10 of Course I, Part I, is very elaborate and rather difficult of attainment in view of the fact that it is given in terms of what the teacher is to do rather than in terms of developing the natural responses that may be expected of primary children. For example, the major aim is "to lead the child to know the heavenly Father and to inspire within him a desire to live as God's child." This is to be done by *showing* God's power, love, and care; by *building* on the teachings of the first year; by *showing* how children may express their love and obedience; by showing Jesus the Saviour in his love and work *for men;* by *showing* how to be helpers—all this instead of *helping* children to find their natural way of love and service by *developing* within them attitudes of trust and obedience to God and their parents, by *cultivating* within them habits and skills of living in keeping with their ideals concerning God and Jesus.

On the matter of teachers' helps, one could desire larger evidence of familiarity with modern pedagogy as related to the church school. Though these courses represent a distinct advance over materials offered

in certain other primary lessons, enough progress in religious education has been made since their publication to warrant an early revision.

Junior Division

The three junior courses represent another group of lessons prepared by a single author. Here we have the first lessons of the graded series which follow a chronological order, those of the beginners and primary groups being organized about a succession of topics without reference to the time sequence of materials.

Grade IV. *Stories of the Olden Time*, by Josephine L. Baldwin, is a course for children of nine. The materials consist of a Teacher's Textbook (in four Parts), a Pupil's Book for Work and Study, and supplementary pictures and maps. All lessons are taken from the Bible, forty-one coming from the Old Testament and eleven from the New. It is quite unlikely that a chronological study of beginnings, together with the life and deeds of Moses, is adapted to achieve the general aim of the junior series, namely, "to help the child to become a 'doer of the Word' and to lead him into a conscious loyalty to Jesus Christ."

No materials are given the pupil to read except occasional citations to biblical passages, practically all of which are too hard for the child of nine. The title, "Pupil's Book for Work and Study," is really a misnomer, for all it gives for each week is a memory text, and a brief and formal direction for daily Bible work, or occasionally a little handwork, principally the pasting of a small and rather poor picture in a specified space in the notebook. No single story, adapted to his age and understanding, is offered the

child *to read for himself.* He must depend on the teacher for it all, except such as he can read for himself out of the Bible.

The Bible stories offered the teacher for telling to the class are in the main not well constructed. Many of them are didactic rather than dramatic in form, and lack the interest appeal required at this age. Such pedagogical helps as are offered the teacher are rather mechanical, and do not represent the best of present-day classroom practice. Almost no provision is made for carrying the instruction over into the broader aspects of the pupil's experience, or inviting his participation in purposeful social projects.

Grade V. *Hero Stories*, also by Josephine L. Baldwin, is the course for ten-year-olds. Like the preceding course, it consists of a Textbook for Teachers and a Work Book for Pupils. Thirty-eight of the lessons are based directly on the Bible and fourteen on life stories from outside the Bible. While the title, "Hero Stories," recognizes a type of interest prominent in the child at this stage, the stories themselves are hardly true to the title, as many of the lessons are accounts of biblical *episodes* rather than tales of heroes; for example, "God's Message to Zacharias," "God's Message to Mary," "Birth of John the Baptist." Of the biblical materials, ten lessons are taken from the Old Testament and twenty-eight from the New, thus reversing the proportion obtaining in the next earlier volume.

Both in the literary structure of the lesson stories and in the pedagogical provisions for the teacher this course is subject to the limitations described for the preceding course. In fact, many of the stories are not written in full, suggestions being given the teacher,

who is then left on her own responsibility to develop the story. The pupil's book contains only study directions for the child, no materials for reading being given him. The error is made of expecting the child to engage in research in order to answer difficult questions, rather than of capturing his interest and enthusiasm by giving him appealing and instructive stories to read and worthy projects to accomplish.

Grade VI. *Kingdom Stories*, Miss Baldwin's third book of the series, is for children of eleven. In this as in the preceding volumes of the junior division the materials are predominantly biblical. Only four lessons are left to outside materials. All the biblical lessons are from the Old Testament except one, the central aspect of the year's lessons being the history of the tribes of Israel and Judah.

No description of the teacher's or the pupil's materials of this course will be required further than to say that they follow the lines laid down in the preceding two units. The content of this course, consisting as it does of a chronological and detailed account of an ancient people possessing (as a group) but small interest for the child, has but little to recommend it. It is probably the least satisfactory of the three junior volumes.

While this junior section of the International Series undoubtedly was at the time of its issue a notable advance in curriculum making, and while it still possesses many strong points, it is nevertheless below what our Sunday-school pupils of to-day have a right to expect at the hands of the church. The lessons are distinctly material-centered instead of child-centered. They practically ignore nature for an age

whose interests and whose senses are keen to almost every aspect of nature's appeal. They fail to teach the child to look for spiritual meaning and beauty in literature outside the sacred canon. They give almost no impression of God at work in history other than the history of the Hebrews. They refer practically not at all to real life situations under modern conditions. They provide a very meager basis for the carrying of religious instruction over into life practice. They give the child no materials of his own to read, expecting him to *receive* where he should *achieve*. Although the slogan for the junior lessons is "Be Ye Doers of the Word," little opportunity is given for actual practice in Christian living, the real emphasis being placed on hearers of the Word.

Intermediate Division

Beginning with the intermediate division, or the age of twelve, the courses are no longer prepared in groups, but each unit has a separate author. In fact, in some cases several authors cooperate to produce the course.

Grade VII. *Gospel Stories*, by Josephine L. Baldwin, was prepared for the junior division when the twelfth year was classed with the juniors instead of the intermediates in Sunday-school organization. Here again the title of the course is misleading, for only eight of the fifty-two lessons contain stories, these being about missionaries. Twenty-six lessons are given to the study of the book of Mark, thirteen to the Acts, and five to a study of the Bible as a book. The materials are contained in a Teacher's Text Book and a Pupil's Book for Work and Study. The teacher's book includes directions for presenting

the lessons and a fair amount of supplemental information. The pupil's book contains suggestions for daily Bible reading and questions to be answered, in most instances, from biblical study. It also has a number of missionary stories and stories about the Bible. It is to be noted that this is the *first point in the graded series where the pupil is given materials of his own* to read or study (except story leaflets for beginners and primary pupils, which are to be taken home for parents to read or tell the children).

Valid objection has been raised that the content of this course is too advanced for twelve-year pupils, who are not yet ready for a detailed study of one of the Gospels or for the book of the Acts. If these materials had been *adapted;* if the Gospel by Mark had been made to tell the story of our Lord in such way as to reveal the beauty and heroism of his life to these hero-lovers; if the stirring achievements of the Acts had been set forth in such form as to make them wholly intelligible to pupils of this age; and if citations to the Bible had then been made to supplement, verify, and enrich the account given—then the course might have captured the interest and gripped the loyalty of the pupil. As it is such a result can hardly be hoped for.

Grade VIII. *Leaders of Israel*, by Hugh H. Harris, Milton S. Littlefield, and Ralph E. Diffendorfer, is for pupils of thirteen years. Three quarters of the year's work—thirty-nine lessons—are given to biblical study, and one quarter—thirteen lessons—to religious leaders in North America. The title is therefore again misleading. For the first time in the Graded Series the pupils are given materials for their own study for each Sunday of the year. Study,

question, and notebook work are suggested in connection with the lessons, and daily Bible readings assigned. The text, through the first three quarters, tells the life story of the great leaders of the Jews and undertakes to draw practical lessons therefrom. Such characters are studied as Abraham, Jacob, Moses, Joshua, Jonathan, David, Elisha, Isaiah, and Jeremiah, though in many instances the lessons do not grow out of the pupil's problems or find expression in their daily life. The last section of the course deals with the lives of Roger Williams, John Eliot, William Penn, Francis Asbury, Dwight L. Moody, Jacob Riis, and others prominent in religious or philanthropic work.

There is some doubt whether the purpose of this course, which is to present the ideals of heroic living, is best carried out by so large an emphasis on Hebrew characters, most or all of whom have already been presented earlier in the series. Here, as in earlier courses, the aim seems rather to be that of teaching a body of materials than of meeting the religious interests and needs of pupils. The style of writing in most of the course is somewhat plodding and commonplace, and therefore fails to exert the appeal which the pictures of heroic lives should exert. The crowded pages and fine print deter the pupils from studying the text. The helps offered in the teacher's volume are chiefly analytical and interpretative of the materials, and afford a minimum of suggestion for class room procedure.

Grade IX. *Christian Leaders*, for fourteen-year pupils, is another course of multiple authorship, Hugh H. Harris, Milton S. Littlefield, E. Morris Fergusson, Ralph E. Diffendorfer, and Pearl H.

Winchester joining in its writing. Of the fifty-two lessons forty are either directly from biblical text or indirectly based upon it, ten are from later biography, and two are historical. The first quarter's lessons deal with chief New Testament lives from John the Baptist to Lydia. The second quarter is on the life of Paul, and the third on Jesus, Justin Martyr, Bernard, Wycliffe, Luther, and other later leaders. The course ends with twelve lessons on "Famous Friendships," biblical characters such as Ruth and Naomi, David and Jonathan, Elijah and Elisha being taken as illustrations.

In plan and composition this course is modeled closely after the one preceding. The content has comparatively little touch with the lives of boys and girls of fourteen, most of the characters presented are already known to them from earlier lessons, and no elements of strong interest appeal are added to compensate for lack of newness. Small provision is made either in pupil's or in teacher's book for the carrying of the principles over to immediate application.

For the three intermediate courses, as for the junior, we must conclude that the chief objective seems to be located in the materials instead of in the pupil. Out of one hundred and fifty-six lessons for the three years only thirty-four are from outside the Bible. At an age when history and geography are exerting a strong appeal only four lessons other than biblical are based directly on this interest. The rich field of religious literature outside the sacred writings is left wholly untouched. Nature is ignored. No social or vocational topics are introduced. For three years, and

this during a very critical period of development, the definition of religion held before the youth is almost wholly that which comes from an ancient people, and from times very unlike our own. Little is offered that is concrete, immediate, and definite in its bearing on the pupil's life. Can we expect other than that children brought up under such a curriculum will have difficulty in conceiving religion as an integral part of life—of their own lives!

Senior Division

Grade X. The three courses for the senior high-school age center closely about Christian ideals and practice. *The Life of Christ*, by Milton S. Littlefield, provides lessons for three quarters of the fifteenth year. The last quarter is given to a study of David Livingstone, by Ralph E. Diffendorfer. Thus the entire course deals with biography, which is a type of study well suited for this age.

Each lesson of the pupil's text on the life of Christ directs what Bible passages are to be studied, indicates a harmony of the Gospels for this lesson, suggests a daily verse, assigns a list of daily Bible readings, and offers a discussion covering the topic under consideration. Perhaps the chief criticism of the method and the content is that it makes the study a *task* instead of an *inspiration* and privilege. In fact the materials offered the pupil in his text are more in the form of a running commentary on the Bible than a glowing and appreciative account of the Life. The teacher's manual is even more formal, technical, and factual. This part of the course is easily excelled by half a dozen texts on the life of Jesus.

The section of the course having to do with Living-

stone is better written and, were it not for the bad mechanics of the printing, would make interesting reading. Here, as in many other Sunday-school lessons, the insistence is strong on making every topic tie up with some passage of Scripture, and correlations are attempted for each lesson by the assignment of daily Bible readings. One wonders why the author, instead of following this artificial plan, did not now and then call the pupil's attention to some of the great lives of Livingstone which are awaiting him in almost every public library, but no such reference is made.

Grade XI. *Christian Living*, by Arlo A. Brown, is for the youth of sixteen. These lessons seek to put before young people the ideals of Jesus and to lead them to adopt these ideals as their own. Practically all the materials are either directly or indirectly biblical. The first quarter's lessons define the Christian life, the second emphasize how to live this life, the third center upon the relations of the Christian to the church, and the fourth on the meaning and use of the Bible.

The treatment is fresh and vigorous and the materials are thought-provoking but are rather loosely organized. The appeal to the individual to accept for himself the way of life set forth is less effective than could be desired. Comparatively little help is given the student toward organizing the principles and facts set forth into a philosophy of life or a system of living. Provision is made for interesting discussions, but few suggestions are made which would lead to carrying the truths over into practice. The teacher's manual offers many suggestions for broadening and enriching the teacher's experience, but it

represents a more formal aspect of pedagogy than that practiced in the best church school classes of this day.

Grade XII. *The World a Field for Christian Service* was prepared by Sidney A. Weston for pupils of seventeen, the closing year of the high-school age. The theme is opportune and the treatment generally thought-provoking and effective. The youth has brought before him such topics as the opportunity and challenge of the world to-day, specific fields of service awaiting, how to find one's place in the world's work, youth's problems in the social life of the present, how to use the Bible in meeting problems. Thirteen of the lessons (those of the last quarter) are biblical, the remainder being a combination of social, vocational, literary, biographical, and historical materials.

The plan of the course calls for wide reading on the part of both pupils and teacher, and for much discussion in the class periods. The materials rank high among those of the Graded Series and compare favorably with similar courses being offered our church schools.

Taken as a whole the senior courses are probably better adapted in content than those of the intermediate or the junior division. The life of Christ, Christian ideals of living, and fields of service are certainly suitable and rich themes for youth to consider. One feels, however, especially with reference to the first two of the three courses, that the treatment accorded the theme does not wholly do it justice. Inevitably it follows, therefore, that the course is weakened. Excepting perhaps in the third course, the traditional demand to recognize first of all the claims of a body of materials is in evidence, and in

many lessons seems to take precedence over the interest of the pupil. Of the one hundred and fifty-six lessons comprising the three years' work one hundred and twelve are based on biblical and forty-three on nonbiblical material.

Young People's Division

This division of the church school covers the three years next above the high school. Its materials, therefore, serve either those of the college group or those who are entering upon their vocations.

History and Literature of the Hebrew People, by Robert W. Rogers, is planned for young people eighteen years of age. It provides for a thorough and detailed study of the political and civic history of the Hebrews from the rise of the nation to the days of the later prophets. The students' textbook assigns a Bible reading as the basis of each lesson and then offers explanatory comments on the passage. This, with a closing paragraph as suggestion or exhortation to the student, comprises the content of the course. The teacher's manual deals chiefly with additional comment, exposition, and occasional matter for the broadening and enriching of information. No help having to do with the technique of instruction is attempted—all is limited to the interpretation of subject matter.

Just the point at which the detailed study of Hebrew history reaches the point of diminishing returns in religious education has not yet been determined; many scholars believe that it is greatly overemphasized. There are surely many themes more fruitful for young people who are just entering upon careers, and who are just crystallizing ideals

into permanent structures of habit and character than the recounting of the vicissitudes and trials of this far-off people. Especially is this true when the treatment accorded the course does not start with the life of to-day and seek light upon it by looking into the history of the past. Here we study the Hebrews distinctly *as Hebrews*, and not as a people exemplifying the working out of principles which we are seeking to apply to our own lives. For in this course the life of the present is ignored, for it modern social problems do not exist; the materials are to be studied *for their own sake.*

The History of New Testament Times, by A. C. Helming, is for students of nineteen years. The title is somewhat misleading, as neither the student's nor the teacher's volume contains a history of New-Testament times. A truer title would be, "A Guide to the Study of the New Testament." True, the author himself occasionally offers information or explanations, but in the main the student is allowed to collect and organize his own materials. Indeed, he is even advised to procure a notebook and a cheap edition of the New Testament which can be cut up and pasted, and so make for himself the "History of New Testament Times"! No references are given which would guide the student to wider reading or study, the rich literature on this field being wholly ignored. Here, as in so many other religious curriculum texts, too little provision is made in either teacher's or student's text for carrying the truths learned over into present application. None will doubt the value of a thorough study of the New Testament at this stage, but the church owes its youth a better instrument for this purpose.

The Bible and Social Living, by Harry F. Ward and Sidney A. Weston, is planned for students of twenty years, and closes the graded series. In this volume the authors reverse the method of earlier texts of the series and plunge at once into the problems of present-day living, seeking to apply to their solution the principles of Christianity. The *family* is treated in a series of six lessons. The *community* gets seven lessons; the *industrial order* thirteen; the *state* six; the *church* seven. The Bible is freely drawn upon for principles, ideals, comparisons, solutions of problems.

Not only is each lesson prefaced by a list of biblical citations, but reference is constantly made to the Bible to prove or illustrate points made in the text. One wonders in this connection whether this labored use of Bible texts is necessary, or desirable, as against showing that the principles set forth are in accordance with the spirit and teachings of Jesus. The fourth quarter's lessons are a direct study of Bible texts and characters, but with constant reference to the problems of present-day social living. The teacher's manual contains many biblical citations covering the various points involved and, in addition, a wide range of readings for the broadening of background and enrichment of the experience of the teacher. Many practical and helpful suggestions also are given for classroom procedure. Probably no other volume of the series is so well calculated to fulfill its purpose as this one. Certainly no other one will require more of teacher and class and none will more richly repay time and effort.

Advanced Courses. The International Lesson Committee has provided a number of elective courses for young people as follows:

Significant Experiences of Jesus (13 Lessons).

Aims, Motives, and Methods of Modern Missions (13 Lessons).

Beacon Lights of Christian Service in Foreign Lands (13 Lessons).

Beacon Lights of Christian Service in the Home Lands (13 Lessons).

The Liquor Evil (13 Lessons).

Christianity and World Democracy (13 Lessons).

Fundamentals of Christian Experience (13 Lessons).

For adults the following courses have been authorized by the Committee:

Christianity in Action.

The Teaching of Jesus for Daily Life.

Social Living.

The New Testament for Modern Life.

Hints on Child Training.

The Bible for Parents.

The Message of Biblical Books.

Summary

Summing up the content of the Graded Series as a whole, Crawford computes that 52.7 per cent is directly based on Bible text, 31.1 per cent is quasi-biblical, and 16.2 per cent is extra-biblical. Of the extra-biblical 39.8 per cent is biographical, 7 per cent is historical and geographical, 8.9 per cent is realistic incident, 19 per cent is from nature, 1.3 per cent is from literature, and 24 per cent is social and vocational.[7]

[7] *Status and Evaluation of Extra-Biblical Material in the Curriculum of Religious Education in the United States*, page 120, Unpublished Thesis, Northwestern University Library.

Preponderance of Biblical materials. On the whole the content suffers from too heavy a preponderance of the biblical. Especially is there a failure to make sufficient use of nature in the lower grades, of historical and social materials in the upper grades and of nonbiblical religious literature in all grades. There is too much of repetition of the same biblical materials in successive grades, and too little attention paid to discovering the teaching value of the Bible for various grades. The subject matter of the New Testament, and especially the teachings and life of Jesus, suffers in comparison with the emphasis placed on Old-Testament materials. It is probable, however, that the severest criticism of all should be made on the type of treatment accorded such materials as are chosen for the various courses. The literary quality does not average of high standard; the organization and presentation of subject matter with reference to easy learning and successful teaching leaves much to be desired; helpful devices for study and instruction are but meagerly represented; little provision is made for educational activity on the part of pupils, or for carrying the lessons over into action and conduct.

If this criticism of so important and widely used a series of Sunday-school materials seems severe, let us hasten to call attention to the fact that the Graded Series was first issued against strong opposition on the part of the conservative section of the church. It was a magnificent advance over the Uniform Series with which it was to compete. Perhaps it was all that could be expected, and as advanced in its educational provisions as would have been received at the time it was issued. But much

progress has been made in religious pedagogy since 1908—much more than had been made in the fifty years that preceded that date. The revisions which are now planned or under way for sections of this series are much needed and will be welcomed by many teachers, provided they show, as it may be expected they will, the advance which modern religious education has made possible.

Questions for Study and Discussion

1. Secure samples of different denominational editions of the Improved Uniform Lessons and compare them as to the treatment given corresponding lessons by lesson writers and editors. What edition do you prefer?
2. Do the same for the Graded Series.
3. Study the table showing the types of biblical materials used in the different International Series and estimate the suitability of each type (1) for primary children, (2) for intermediates, (3) for adults.
4. Consider your own Sunday-school experience and make inquiry among users of International Uniform Lessons and estimate the value of the series as curriculum materials.
5. Set forth the arguments for and against the proposition that close grading of materials for instruction is less necessary in religion than in public school subjects.
6. Secure samples of the Group Graded Series and compare the materials with the Improved Uniform of the same age; with the Graded.
7. Do you think it is necessary to grade Sunday-school lessons above the high-school age (say up to twenty years), or should the courses be interchangeable for this period?
8. Using the Score Card (Chapter XVII) score one course for each separate age-group in the International

Graded Lessons. Does the result agree with your general impressions of the relative value of the volumes?

9. For which age-group do you think the Graded Lessons present the most satisfactory materials? For which the least satisfactory?

10. From your own contacts with this series what do you consider the strongest course of all? Why? What do you consider the weakest course? Why?

CHAPTER XIX

CONSTRUCTIVE STUDIES IN RELIGION[1]

THE series of curriculum texts known as *Constructive Studies in Religion* is a product chiefly of the faculty of the Divinity School of the University of Chicago, with Ernest D. Burton as editor. In origin it dates back to the year 1899, when a group consisting of President William R. Harper, representatives of the departments of Old and New Testament of the University Divinity School, a member of the Department of Education of the University and a Sunday-school teacher met at intervals to discuss religious education and study what might be done to improve standards of Sunday-school instruction in the churches.

President Harper, himself a distinguished biblical scholar and a leader in modern methods of Bible study, took the initiative in planning the new enterprise. He accepted the superintendency of a large Sunday school near the University on the understanding that he would be allowed free hand in experimenting upon the best types of materials, method, and organization to be employed in the religious education of children.

His first step was to "disband" the Sunday-school organization, "dismissing" all pupils and teachers, and inviting them to come back the next Sunday, at which time the school would be reorganized. The

[1] Published by The University of Chicago Press, Chicago.

school was then graded in accordance with public-school standards, special superintendents of instruction, of benevolence, of worship were appointed, and a principal was assigned to each department of the school. It was decided to discard all the existing curriculum materials and undertake the creation of courses for the individual grades as rapidly as possible. These materials were to be mimeographed, tried out in the classes, revised after a year's experiment, and then if it seemed wise, published.

One difficulty immediately discovered was that children of the upper grades who had been in Sunday school for a number of years failed to show the progress in knowledge and understanding of religious materials which would naturally be expected. This difficulty, which still exists in the majority of our Sunday schools, made it somewhat difficult to grade the texts on an ascending basis such as obtains in the public school curriculum. The difficulty of drafting into actual teaching service those who were able to create courses of study limited the possibility of original experimental work at first to a few grades. The creation of materials was undertaken, however, in the kindergarten, the fourth grade, the seventh and eighth grades and also in adult groups. From this nucleus the series gradually expanded until the present list of eighteen volumes had been prepared and published. Not all of these volumes were prepared in connection with the classes of the Sunday school where the experiment was undertaken, some courses being taken over from workers and writers in other fields.

This series is nondenominational in purpose and content. The courses are graded on the one-year

plan followed by most public schools, though the primary volumes are meant to be interchangeable. In mechanical form the volumes represent textbook-making at its best, each course being published in a well printed, attractively bound volume. Supplementing the teachers' manuals for the lower grades are leaflet stories, pictures and notebooks for classroom use. The different volumes of the series are widely used in the Sunday schools of many denominations.

Kindergarten Division

Two volumes have been published for the kindergarten years of four and five. *The Sunday Kindergarten: Game, Gift, and Story* was prepared by Carrie S. Ferris. Besides the teacher's manual the course requires certain kindergarten equipment and a series of weekly illustrated story leaflets.

Each lesson centers about a religious theme and consists of story, games, and appropriate table work. Songs with music for each lesson are contained in the teacher's book.

Of the forty-three lessons contained in the volume, thirty-six are based upon biblical incidents or characters, while seven are drawn from extra-biblical sources. Old-Testament lessons predominate in the materials taken from the Bible, though half a dozen stories are taken from the life of Jesus. Of the seven lessons taken from outside the Bible, two draw their materials from everyday incidents, three go to literature and two to nature for their sources.

Probably the first criticism that should be made on the content of this volume is the overpreponderance of biblical materials. True, these materials, grouped

as they are about such themes as kindness, generosity, love, courage, obedience, are skillfully handled and many practical and helpful lessons are drawn from them. One can but feel, however, that the little child should be taught to find God through the different forms of nature, and surely two lessons to the year are not sufficient to enable him to do this successfully. The stories are well told and the programs for the teacher carefully planned.

A second volume called *Religion in the Kindergarten* is by Bertha M. Rhodes. Its purpose is "to provide material for the thousands of teachers of little children who have not had the kindergarten training, yet who wish to use something of the spirit of the kindergarten, and as best they can to lead the children in the development of right attitudes and the full enjoyment of life."

The lessons for fifty-two days are grouped around eight general themes, such as "The Heavenly Father's Provision for Our Physical Needs," "The Earth Home," "The House of God," "Birthdays," and four others. Such topics are used for daily lessons as the following: "The Awakening," "Light," "Fishes, Birds," "Strong to Hear Quickly," "Strong to Honor Father and Mother." Although a very deeply religious atmosphere pervades the entire course, very little use is made of biblical material, the approach to the little child being made through his contacts with nature and his everyday relationships at home and at play. Such Bible stories as "How the Bird Helped Noah," "What a Little Boy Heard" (Samuel), "Jacob's Dream," "Jesus and the Lilies" are used.

The daily programs consist of two main parts, first, *Worship*, and second, *Thought for the Day*. After singing one or two songs and joining in prayer in the worship

service, the second part of the program is entered upon, consisting mainly in singing, conversation, the story, expression in the form of dramatization or hand work. Provision is also made for expressional activity to be used in a second hour during the week, when the Sunday lesson may be reviewed.

The last thirty-eight pages of the text are devoted to musical selections, both vocal and instrumental, used throughout the entire fifty-two lessons, and dealing with nature, home, patriotic and religious themes.

In general, it should be said that this course represents a forward step in materials for the church school kindergarten. An educational ideal is present throughout the program and daily plan, the interest and participation of the pupils are sought, the stories are well written and interestingly presented, and ample suggestions are given to the teacher.

Primary Division

Grade I. The first of the three courses for the Primary Division is called *The Child in his World* and is by Georgia L. Chamberlin and Mary R. Kern. The thirty-nine lessons of the course are organized about the following topics: "Parents and Children"; "The Heavenly Father"; "The Joy of Giving"; "The Child and the Family"; "The Child in Relation to His Friends"; "Strength and Growth"; "The Consummation of Growth, Eternal Life"; "Who Is the Brave Man?" "The Children in Relation to their Country"; "Growing, Being and Loving." Thirty-two of these lessons are based on biblical materials and seven are drawn from outside sources. The Bible materials are almost evenly divided between the Old and the New Testament. The extra-biblical materials contain

one historical lesson, one founded on everyday incident, three from literature, one from nature, and one that may be called broadly socializing or missionary.

Here again the question may be raised of the preponderance of biblical materials, though the purpose of teaching the child rather than the subject matter is distinctly evident in the planning of the lessons. One feels that at some points the materials are too difficult and out of range of the child's capacity to understand or use. Some of the lesson titles for example give a fair idea of the tendency to abstractness and overage materials, as in the following: "Freedom Under the Law"; "My Countrymen"; "The Immortality of Great Deeds"; "The Boy is the Man in the Making"; "Courage to Stand by the Right." It is to be remembered in this connection, of course, that these titles are for the teacher's use, but even so they seem to indicate an overintellectualized point of view as measured by the psychology of the six-year-old child.

Some of the lesson stories are distinctly beyond the grasp of the primary child, as, for example, the story of creation, which asks the teacher to tell the child of the primitive view of creation, then sketch the Copernican theory, then the nebular hopothesis, and finally the planetessimal hypothesis, coming then to the conclusion that the last is the proper explanation of creation.

Many of the lesson stories are not given in completed form for the teacher's use, suggestions only being offered as to how the story is to be prepared and used. While this method allows great latitude for the teacher, it also probably puts a greater demand

upon the teacher's ingenuity and time than is justifiable in the present status of Sunday-school teaching. Bible materials are frankly approached from the liberal point of view, the child being led to look upon many of the Old-Testament stories as legends rather than as literal history.

For each child there is provided a series of leaflets meant to be formed into a loose leaf notebook. These are accompanied by crayons, pictures, songs, poems, and the like—all to be used in connection with a program of hand work.

Grade II. *Stories of Shepherd Life*, by Elizabeth Miller Lobingier, is for the second grade, or children of seven. In her introduction the author states that "The course represents a single project. This project is built upon the life-activities of the early Hebrew shepherds."

The course consists of thirty-six lessons, all biblical and all from the Old Testament except the two Christmas lessons. Each lesson is planned in detail with aim, brief outline, materials, and method, consisting of approach, presentation, application and outside work. Dramatic activity is suggested in many of the lessons and various forms of handicrafts are outlined. The book is amply illustrated with photographs and drawings.

In many respects this course is excellent. It calls forth cativity on the part of the pupils; it stimulates interest in other people; it provides an interesting background of information concerning people of long ago and it gives full directions to the teacher as to how she may present the materials in the most effective manner. However, it would seem that some of the materials employed are too far removed from the life of seven-year-old children to be valuable in their religious development.

Moreover, it hardly seems desirable to devote a full year to the study of primitive methods of living, when there is so much for even a child to learn about how to live in the midst of present day relationships. There is no doubt that *Stories of Shepherd Life* is well prepared and carefully written. The extent to which the course will result in growth of character is not so certain.

Grade III. The third book of the primary division, *Walks with Jesus in his Home Country*, is also by Georgia L. Chamberlin and Mary R. Kern. This volume contains forty lessons, thirty-five of which are based on biblical materials and on five extra-biblical materials. In accordance with the nature of the course, the major part of biblical materials are drawn from the New Testament, though a dozen or more lessons go back to the Old Testament for their connections, usually correlating in the end with some aspect of the teachings of Jesus. As in the preceding volume, the lessons of this course are grouped about certain major topics, as: "Childhood in the Home"; "A Journey With Mother and Father"; "Ideals of Conduct"; "Jesus Teaching About the Power of the Heavenly Father"; "Jesus Teaching How to Worship"; "Jesus Teaching the Law of Love." Of the five nonbiblical lessons three draw their materials from literature, one from history, and one from nature.

In this volume, as in the earlier one, there is manifest a distinct purpose of teaching the child rather than the materials. Such errors as are made in the selection of materials go back to a failure properly to interpret the mind and needs of the child of this age. The course as a whole is probably too difficult

for children of eight. But few stories are offered in complete form ready for the teacher's use, thus making the volume rather difficult for the average teacher to handle.

In this series, as in several other, criticism should be made because of the small use made of nature materials. The kindergarten and the primary volumes together offer but few nature lessons. Surely this is depriving the child of one of the chief sources of religious stimulus and an important element in his developing concept of God. The only excuse that can be offered in connection with the present series is that these courses were prepared before nature had become as important a factor in the child's education as it is in the schools of the present day.

Junior Division

In accordance with the organization of the series the courses for this division are for years nine to thirteen inclusive.

Grade IV. The nine-year volume is entitled *An Introduction to the Bible for Teachers of Children.* Georgia L. Chamberlin is the author. The pupil himself is supplied with no textbook, but is given a notebook and is expected to have a Bible in his hands as the lessons are prepared or recited.

The purpose of this volume is indicated in the author's statement in the Introduction, to the effect that it is not enough that the pupil should become acquainted with scattered passages from the Bible, but that he needs to secure a knowledge of its contents as a whole, with some conception of the specific character and purpose of many of the books which are included in the sacred collection.

While probably no one will be disposed to question this position, we may still nevertheless inquire whether the nine-year child is ready for this kind of Bible study. The forty lessons of the course contain no materials except those from the Bible. They cover the range from Genesis to the book of Revelation. The lessons are intended to be presented in story form by the teacher, yet no prepared stories are given for this purpose in the teacher's manual. The child is assigned readings in the Bible to be prepared at home, and is given a notebook in which to prepare for simple reports to be made in the class. For example, in a lesson on "The Boy Jesus," for which the materials are taken from Luke, the child is directed to "search in the earlier chapters of Matthew, Mark and John to see if this story is told by any other of the writers." This is manifestly too difficult a requirement for children of nine and probably would not actually be carried out in very many instances. The mistake seems to be in undertaking to make a research student out of the child at an age when this is an utter impossibility. If, instead, the child were given a simplified version of the Bible and encouraged to read his own stories therefrom, the plan would seem educationally more acceptable.

Grade V. For the ten-year-old pupil the text offered is *The Life of Jesus*, by H. W. Gates. The equipment for the course consists of a teacher's manual, a pupil's notebook and pupil's helps for home study. Thus it is seen that here, as in the International Graded Series, the pupil is not given for his own reading a narrative account of the life of Jesus. His notebook is arranged in outline form with blanks to be filled in so that when completed he will have a

life of Jesus of his own making. Pupils are expected to go immediately to the Bible for their materials.

The teacher's manual contains suggestions for the presentation of each lesson. Abundant references are supplied for the teacher's reading both in the Bible and in various works on the life of Christ. Explanatory notes bearing on the Bible passage are given together with suggestions for the presentation of the lesson in the class period. The topics for study and recitation are well selected, and this course, in the hands of a skillful teacher, can undoubtedly be made very interesting and profitable. Probably its greatest weakness lies, as in an earlier volume, in the attempt to make research scholars out of the children, and also in the placing of demands upon the teacher which can be met by only a small proportion of those teaching in the church schools of the present. Surely, if more advanced students require a complete narrative of the life of Jesus for their study, we should not offer to children of this age a course which requires them to make their own collection of facts, and in effect, build their own textbook. Especially should we not require this thing of classes which do not have trained and skilled teachers to guide them. A still further question may be raised as to whether the child of ten is ready for a complete narrative study of the life of Jesus. If this course were placed two or three grades higher in the series, it would undoubtedly be more successful.

Grade VI. For the eleventh year a choice is offered between two volumes, *Heroes of Israel*, by T. G. Soares, and *Old Testament Story*, by C. H. Corbett. The first of these courses has a textbook for pupils and a manual for the teacher. The pupil's text

consists chiefly of reprinted biblical materials, simplified here and there by the omission of difficult phrases or sections and accompanied by directions for study and by test or review questions for the respective lessons. Thirty-five biographies are covered, including the most famous names from Abraham, Isaac, Jacob, Joseph, and Moses on through to Daniel.

What are probably the best pedagogical helps in the series up to this point are given in the teacher's manual. Not only are the difficult points of the lesson themselves explained and amplified, but many helpful directions are given to the teacher as to how best to conduct the class exercise.

A difficulty sure to be felt in most classes is that the materials are too hard for the child of eleven. In spite of the fact that the Bible passages are simplified, the text is still more difficult than the child of this age is accustomed to in his public-school work, where he has much more assistance than can be given him in connection with his Sunday-school instruction. The complaint has also been made that children tire of a whole year's work on the same kind of materials. Though they may start out with enthusiasm upon the biographies of these heroes, they have a tendency to tire of them before the list is completed. Perhaps even more serious is the omission at this age of all extra-biblical materials, as from literature, history, and nature.

The second of the alternative volumes for this year, *Old Testament Story*, provides a teacher's manual but no textbook for the pupil, who has a notebook in which he is to build up the story as the course proceeds. The course is chronological, beginning with Moses and ending with Solomon. The teacher's

manual is enriched with many historical, geographical, and sociological points, by means of which the author amplifies and enriches the materials.

As a whole this course is probably more difficult than the preceding volume, and its lack of definite materials prepared for the pupil proves a handicap. It can hardly be doubted that the materials are too advanced for the pupil of eleven, who will not for several years be ready for the thorough historical treatment offered.

Grade VII. In the volume *The Story of Paul of Tarsus*, Louise W. Atkinson has offered a course for pupils of twelve years. The materials supplied consist of a teacher's manual and a notebook for pupils together with a pupil's "Home Work Book." Thus, it will be seen that here, as in so many other cases in the religious curriculum, the child himself is given nothing especially prepared for his reading, but is required to go to the Bible to find his materials. Unquestionably, we would proceed faster in the religious education of our children if our zeal for the Bible did not lead us to force them to approach its difficult pages before they are properly prepared for the study of such materials. Does it not seem strange that while the teacher of this course is given a list of a score of books on Paul and his times, the pupil is given no such materials for his own reading?

Except for this serious omission the course may be spoken of with approval, though at many points opportunities seem to be lost for the bringing of the strong qualities of Paul over to application in our own lives of to-day. In the hands of a good teacher this course will prove highly inspiring to the class. In the hands of a poor teacher it will quite certainly fail.

Grade VIII. For the thirteenth year is offered *Studies in the Gospel According to Mark*, by Ernest D. Burton. No teacher's manual is provided for this course, the materials consisting only of the pupil's textbook, which has forty-nine sections, or lessons. The plan of the volume is simply to reprint the Bible text with marginal annotations and with explanatory footnotes and questions bearing on the text, sufficient in scope and quantity to occupy a full half of the text. This method thoroughly followed will mean a minute study and thorough mastery of the Gospel according to Mark.

Whether children of thirteen are ready for this intensive study is a matter of grave doubt. The point of view from which the entire study is made constitutes another basis for criticism. Practically no attempt is made at any point to interpret the life and teachings of Jesus in terms of the pupil's own needs or experiences. The study is centered upon the facts of the text itself as such. The motive seems to be to master this material rather than to use it. The questions asked are in most instances questions of fact and not questions of meaning or application. No provision is made for making the lessons carry over into the lives of the pupils. The purpose seems to be to make scholars instead of Christians, or at least the assumption is made that if the pupils are made scholars, they will by virtue of this fact become Christians.

Choice is offered in the thirteenth year between the volume just discussed and *Studies in the First Book of Samuel*, by H. L. Willett. In this case also the materials consist only of a pupil's textbook with no teacher's manual provided. The intention is to

have this volume serve the same purpose for the Old Testament that *Studies in Mark* serves for the New. There is the same detailed and intensive study of biblical materials in the one case as in the other, the method of treatment is similar, and the volumes perhaps of about equal merit. Naturally, the criticisms that apply to the one volume will apply to the other, with the exception that present-day pupils will quite certainly receive more good from a study of the Gospel according to Mark than they will from a study of the first book of Samuel.

High School Division

Grade IX. Four years after the ten-year child is given *The Life of Jesus* for study, he is at the age of fourteen offered *The Life of Christ*, by Isaac B. Burgess. The materials of the volume are adapted from the more complete *Life of Christ* by Burton and Mathews. The book is divided into forty chapters, beginning with the sources of our knowledge of the life of Jesus, and ending with the story of the ascension.

That the materials are treated with thoroughness and skill there can be no question. Not only is there a detailed study of the Bible story, but the pupil is freely given additional references for investigation. He is guided by questions and suggestions for study, and for him is also outlined additional "constructive work," to accomplish which requires a diligent search of Scripture material and reference to other sources.

In fact, it is possible that the greatest weakness of this course rests in its very thoroughness. The author has undoubtedly felt the influence of the exhaustive and comprehensive treatment characterizing the volume from which the adaptation was made.

Indeed, he has carried the atmosphere and flavor of the parent book into this volume. In so doing it is quite certain that he has gone over the heads of his pupils, and that the volume would better serve college freshmen and sophomores than early high-school pupils.

Grade X. The fifteen-year pupil has a choice between two volumes: *The Hebrew Prophets*, by Georgia L. Chamberlin, and *Problems of Boyhood*, by F. W. Johnson. Each of them supplies a textbook for pupils but no teacher's manual. The first volume consists of sixteen chapters and covers, in minute and detailed fashion, the history of the Hebrews for the period indicated. The study is frankly one of history and of fact rather than of interpretation and lesson drawing for the life of to-day. This is equivalent to saying that the chief objective seems to be in the materials rather than in the pupils. Great industry, skill and scholarship have gone into the making of the volume, which is undoubtedly of great interest to more advanced students. That it is too difficult for pupils of fifteen, and that it fails to present lessons sufficiently close to their lives to make a wholly fruitful study, there seems to be no question.

The second volume of the year, *Problems of Boyhood*, grew up in connection with a high-school principal's association with his pupils. The topics discussed include problems of habit, of honesty, property rights, gambling and betting, clean speech, alcohol and tobacco, sex, citizenship, and others of similar nature. Twenty-two brief studies comprise the volume of one hundred and thirty pages. At the end of each study are questions or topics for class discussion.

This volume is manifestly intended to supply a

basis for discussion rather than to give all of the materials that should come into the classroom period. This presupposes a teacher thoroughly at home in the field of problems discussed. Some of the studies seem to be directed to the teacher rather more than to the pupil, in the sense of being *about* the pupil rather than addressed *to* him. In so far as this is true, the method constitutes an element of weakness. It may be said that the volume, in the hands of a good teacher, will constitute the basis for an excellent course. As a reading or study book for pupils it is not highly successful.

Grade XI. *A Short History of Christianity in the Apostolic Age*, by George H. Gilbert, is offered for students of sixteen. The materials consist only of the textbook for pupils, no teacher's manual being supplied. The aim of the course is "to furnish Bible students a guide and companion in their investigation of the apostolic age." This stirring period in the history of the church has been outlined from the day of the ascension to approximately the end of the first century, in a series of twenty-five chapters, each one of which is crowded full of information. Here, as in most other volumes of this series, the student is thrown back upon the Bible as the chief source of information, rather than being given the outline of this information in the volume offered to him as a guide.

Each lesson is organized about a few major topics for each of which Bible references are freely cited. The text comprising the content of the lesson, questions for discussion, and suggestions for detailed study are given in connection with the individual lessons. Occasional references to authoritative works are cited.

The volume as a whole represents a high standard of mastery of biblical materials. For college and seminary classes it is of great value. The average Sunday-school class, untrained as it is in methods of research, and unaccustomed to serious study in connection with Sunday-school materials, will unquestionably find the course too difficult for their mastery and hence somewhat out of the range of their interest.

Grade XII. *Lives Worth Living*, by Emily C. Peabody, is a volume intended for girls of seventeen. It contains the biographies of six distinguished women, taken from the Bible and Christian history, and representing such different interests as the home, the social circle, public life, the business world, religious vocations, and the professions. Each of these biographical studies is followed by a chapter carrying the discussion over into the same spheres for women in the life of the present. The studies are inspiring, practical, and helpful. The range covered is so small, however, that the course is hardly adequate to serve as a complete guide to girls of the present.

For the same year is offered a course called *The Third and Fourth Generation*, by E. R. Downing. This constitutes an attempt to combine religion and science in such a way as to lead students of middle adolescence to such an appreciation of the facts of life as will increase their sense of responsibility for their own bodies and their functions. The method used is that of the biologist, and the facts offered, while thoroughly within the grasp of the last year high-school or early college student, are probably too difficult for the average Sunday-school class. There is a question also whether the course is not too distinctly such as would be offered in the public high

school, with too little of the religious and social motive back of it to make the correlations which are desired by the author.

Courses for Adult Study

Besides the graded series which, strictly, ends at the close of the high-school period, this series offers a number of volumes for adults. Important among these are *The Life of Christ*, by Burton and Mathews; *Jesus of Nazareth*, by Burton; *The Message of Jesus to our Modern Life*, by Mathews; *The Life of Paul*, by Robinson; *The Story of the New Testament*, by Goodspeed; *The Origin and Teaching of the New* by Burton and Merrifield; *The Book* Case and others.

The [illegible] eries deserves and occupies a high place among [illegible]dern religious curriculum texts. At the time of its origin, more than twenty years ago, it struck a new note in Bible study, and introduced a new method and new ideals into the Sunday school. As a pioneer in the attempt properly to create Bible study for children, it blazed the way for other experimenters and publishers. Its seriousness of purpose and thoroughness of method were something new in the field of religious instruction. The fine scholarship brought to the execution of the volumes set a high standard for other editors and writers. Indeed, the very thoroughness of its scholarship and method may constitute a pedagogical weakness in the series; for, beyond question, most of the volumes are too difficult for the age for which they are intended. Especially is this true for the Sunday schools of the present, whose children have developed comparatively little background of knowledge or interest in Bible

study. This lack of age adaptation also extends to the pedagogy involved in most of the volumes, which give evidence that they were prepared by scholars expert in biblical lore, rather than in a knowledge of the psychology of childhood.

Measured from the point of view of modern religious pedagogy, the content of the series is to be criticized for what it omits. Approximately eighty-five per cent of the materials are based upon the direct study of the Bible. Only about two lessons a year relate to historical and geographical themes outside the Bible. Less than one lesson a year is drawn from the field of general literature, and only a few lessons all told are based upon nature. The definite purpose of the series, expressed over and over again in introductions to the various volumes, is to *study the Bible*. Laudable as this is (and a great contribution has been made through the series to that end), one is at liberty to doubt whether this curriculum is sufficiently balanced in its materials to meet the present demands of modern religious education. Especially is this true when one considers that so little provision is made throughout the series for the carrying of the lessons over into the everyday experience of the pupils.

Questions for Study and Discussion

1. Refer to historical accounts and give a description of the status of the religious curriculum at the time this series was projected.
2. Give a sketch of the life of William R. Harper, showing his fitness to lead in the direction of improved methods of studying the Bible.
3. What later president of the same university is connected with *Constructive Studies in Religion?*

4. It has been said that the biblical scholarship back of this series is better than the pedagogical insight. Do you agree with the criticism? What evidences do you find for or against the claim?
5. What five lessons in the kindergarten course do you consider best adapted to their purpose; what five worst adapted?
6. Apply the same question to each of the primary volumes.
7. Which volume of the Elementary Division do you consider best adapted to its purpose? Worst adapted?
8. Use the Score Card and evaluate three or more of the courses of this series. Let members of the class compare their evaluations and discuss points of difference.

CHAPTER XX

THE COMPLETELY GRADED SERIES[1]

One of the most important groups of religious curriculum texts is *The Completely Graded Series* and the volumes grouped about it as a nucleus. The publishers of this series issue, in fact, two complete series, one known as *Uniform Graded Lessons*, and the other as *The Completely Graded Series*.

The former of these was originally developed by Erastus Blakeslee and issued by the Bible Study Publishing Company, of Boston, beginning with the year 1888. These lessons consist entirely of biblical materials, the Bible being gone over in consecutive order once in three years. Each of the six courses is so planned as to adapt the lessons to a particular grade. The grades provided for include those from the first to the sixth inclusive. The Blakeslee six-year course, which was created as a protest against the International Uniform Lessons, quickly sprang into prominence. It is still used in whole or in part by many schools of practically all denominations, and has found favor not only at home but in foreign countries as well.

About the year 1906, or just at the time when the International Lesson Committee was hesitating over the matter of issuing a graded series, Blakeslee conceived the idea of a completely graded series. He

[1] Published by Charles Scribner's Sons, New York.

called together a group of scholars to discuss the question, and, once the project was adopted, selected as consulting editors Frank A. Sanders, George A. Coe, Charles F. Kent, and Philip A. Nordell. Blakeslee himself assumed the position of managing editor, and at once began the preparation of a completely graded series. In 1910 Blakeslee died, and Charles Scribner's Sons took over the publication both of the six-year series of Uniform Graded Lessons and The Completely Graded Lessons, and have continued the publication of both of these series to the present time. Space will permit a discussion of only The Completely Graded Series in this place.

The Completely Graded Series offers a course for each year from the age of five to the age of twenty inclusive, and, in addition to this, alternate courses for young people and adults. The aggregate number of texts comprised in the series is well above thirty. Above the Primary Department, both a pupil's text and a teacher's manual are issued for each course, thereby still further multiplying the number of texts in the graded section of the series.

Since the taking over of the project by the Scribners the series has been developed with H. A. Sherman as managing editor and George A. Coe and Charles F. Kent as consulting editors.

Kindergarten Division

A Course for Beginners in Religious Education, by Mary E. Rankin, is the first volume of the series and the only course offered for the kindergarten age. The first forty pages of the volume are devoted to a discussion of the characteristics and needs of the five-year child, the methods best adapted to his instruction,

and the materials, program, and equipment demanded by the proposed course. Sixteen pieces of music selected with reference to the kindergarten child are published in the volume. Lessons are outlined and stories provided for fifty-two Sundays.

An excellent combination of materials, lesson plans, and activities make possible the accomplishment of the aim sought, which is stated by the author as follows: "To guide the pupil's thought, feeling, and conduct in his immediate human relationships in the family, at school, at play and elsewhere, emphasizing most of all ideals in the family life so that he will begin to see himself as a member of God's family."

It is claimed for this course that methods and programs are reduced to the greatest possible simplicity, and that they are sufficiently flexible to allow for full initiative on the part of the teacher. It is asserted that even teachers untrained in kindergarten theory and practice will here find the way marked off for them so plainly that they need not fear to undertake the task imposed upon them.

In choosing the materials for the story lessons, a sharp departure is taken from the plan followed by several of the other series. Only thirteen of the lessons are based upon biblical materials, while thirty-nine are drawn from nonbiblical sources. Of the latter, four are taken from history and geography, seventeen relate to incidents and experiences in the children's everyday lives, seven are from literature and eleven from nature. Such biblical stories are used as "The Good Shepherd," the "Story of the First Christmas," and "Healing the Ten Lepers." Of the thirty-nine extra-biblical stories "A Selfish Giant," "Dunny," and "The Little White Dove"

are examples. Although some church-school kindergartens have criticized certain stories used in this course as being too difficult and too long for kindergarten children, it must be conceded that, in the main, they are told in excellent style and are sure to make a permanently wholesome contribution to the religious development of the pupils.

Primary Division

The materials for each of the three courses of this division consist of a teacher's helper or manual, and a child's picture or lesson card for each Sunday of the year. For each lesson the story is given in the teacher's helper, the lessons being grouped about topics chosen with reference to primary children's needs.

Grade I. *God the Loving Father and His Children,* by Mrs. Charles Cutting and Mrs. Christabell C. Merrett, is offered for the six-year child. Of its fifty-two lessons only eighteen are based on biblical materials, and thirty-four are drawn from extra-biblical sources. Of the latter sixteen are from nature, one from literature, twelve deal with realistic incidents, and five are historical in their background. The lesson cards provided for the pupils require the coloring of outline pictures illustrating the lesson story.

Many suggestions given for the pupil's study are impracticable: for example, the average six-year-old would be unable to look up passages in the Bible or to read them intelligently. He would further find it quite impossible to do the extensive writing suggested in lessons where he is asked to "make a list of fruits," "make a list of vegetables," tell "where are some of God's storehouses."

Without doubt an earnest attempt has been made to provide in this course for the pupil's religious needs, but the objective as stated by the authors in terms of making the pupils conscious of and responsive to the loving call of the heavenly Father, is quite impossible of attainment by reason of the materials and methods suggested.

Grade II. *God's Loyal Children*, by Mrs. Charles Cutting and Frances S. Walkley, is the title of the course for the seven-year child. This volume is built on the same general plan as the preceding, the lessons being organized about such topics as "Learning to be Obedient," "Learning to be Faithful," "Learning to be Unselfish," "Learning to be Kind," "Learning to be Polite," and so on through the list of fundamental virtues. In this volume the proportion remains the same as in the preceding, eighteen lessons being drawn from biblical sources and thirty-four from extra-biblical.

Of the non-biblical lessons eight are devoted to nature, nine are drawn from literature, fifteen are based on everyday incidents, and two on historical incidents. While the stories are chosen with fair adaptation to the age of the pupils, a number of them are not of high literary standard. The pedagogical helps offered the teacher are rather meager, and do not represent the best standards of modern religious education. The pupil's material for this year, as for the preceding, is both unpedagogical and unattractive, being formal and stereotyped, not allowing freedom of expression and opportunity for development on the part of the pupils.

Grade III. *Jesus' Way of Love and Service* is the volume for the eight-year-old child and was prepared

by the same authors as the preceding year's course. The plan of the course and the nature of the materials are essentially the same as for the preceding two years, the aim being to present the idea of self-sacrificing service as exemplified in Jesus, in the hope that "Jesus' way will be made to seem so real and admirable to the children that they will love, admire, and imitate him."

In addition to stories selected from Jesus' life, memory verses are cited from the Bible for each lesson. Notebook work is to be done each week either at home or in the class period. It consists chiefly of coloring the memory verse which is printed in large open letters on notebook paper, and in pasting on the loose leaves the pictures for each lesson.

The chief criticism of this course, aside from its unattractive mechanical features, is the fact that it fails to make real to the children "Jesus' Way of Love and Service." No cooperative activities are engaged in; no stimulus for service project is provided; no incentive for living each day according to the Jesus way is found in the lessons. Actual practice in Christian living is made quite incidental to coloring Bible verses, pasting religious pictures, and answering questions such as "Who were once unkind to Jesus?" "What kind of work did Jesus have to do?" "Do you think he would stop just because he was tired?"

Junior Division

The Junior Division in this series follows the older plan of Sunday school classification and provides for four years. The entire Junior course is entitled *The Junior Bible* and, as the name indicates, consists almost exclusively of a study of biblical materials.

Harold B. Hunting is the author of all four courses.

For each Sunday the pupil is given a lesson folder containing the Bible story, with questions to be answered and space for mounting a picture suitable to the story. While the pupil's story does not follow the Bible text exactly, it nevertheless adheres rather closely to the language forms of the authorized version. Provision is made for binding the weekly folders into covers, thus enabling the child to compile an illustrated Bible of selected stories.

Grade IV. *Early Heroes and Heroines*, the first Junior volume, is intended for nine-year pupils. Its fifty-two lessons cover all of the principal Hebrew characters from Abraham to Solomon. The stories themselves are told with a fair degree of skill and interest.

In the teacher's manual is an introductory chapter dealing with the characteristics of the junior child, the aims of this particular course, and the method of preparing and presenting the individual lessons. A list of references is given for the teacher's study, covering biblical materials, child psychology, method of teaching, and Sunday-school management. Readings are also given for the teacher's preparation in connection with individual lessons. The helps offered the teacher cover not only comments and explanation of the text, but suggestions for discussions and for carrying the lessons over into the pupil's own experience. Provision is also made for various forms of expressional work.

Grade V. *Kings and Prophets* is the title of the course offered for the tenth year. This course is a continuation of the preceding one, and deals with the characters and incidents of Hebrew history from the

time of the division of the Hebrew Empire to the period of the Maccabees and Roman domination. Not only is the subject matter of this course continuous with the preceding one but the plan and method of the work are identical. The pupil is thus required to give two years continuously to Hebrew biography and history, with no contact with other religious materials.

Grade VI. *The Life and Words of Jesus* was prepared for pupils of eleven years. The account begins with a story of Jesus' birth and sets forth the leading incidents and events in his life, including his death and resurrection. The materials printed in the pupil's leaflets follow closely the phrasing of the New-Testament account. The child is offered no help in preparing the lesson except questions based on the Bible text and drill questions on the Bible as a whole. The teacher's manual contains rather full directions for presenting the lessons and references for general study and for preparation of the individual lessons.

Grade VII. *Christian Apostles and Missionaries*, constituting part four of The Junior Bible, is for twelve-year pupils. The lessons begin with the day of Pentecost, trace the work of the apostles, give the story of Paul, and end with an account of the persecutions of early Christians and the struggle between Christianity and its foes.

In this course, as in the preceding ones, the pupil is supplied with weekly leaflets containing Bible passages and questions thereon. The course provides lessons for only nine months, the remaining three months of this year being given to a course called *Witnesses for Christ.* This course is a study of the struggles, trials, and achievements of the early Christians, between the

period of the apostles and the conversion of northern Europe. It deals wholly with extra-biblical characters.

Considering the courses of The Junior Bible as a whole, one may say that if, beginning with the nine-year child, we are to devote four years exclusively to the study of the Bible, the materials for these courses are reasonably well selected. Here, as in connection with other series, however, one may fairly question the wisdom of excluding for this length of time all reference to other sources of religious materials. One may also question the educational point of view which for four years leaves the child with no continuous account of his own offered him in bound or textbook form upon the materials he is studying. The supposition that children must make their own Bibles out of scraps of it poorly printed upon cheap paper and handed out from week to week to be bound within unattractive covers is a position of doubtful validity. The concept of a religious curriculum for juniors as reflected in The Junior Bible is too narrow. There are too few provisions for making instruction carry over into character—too much of book and too little of action and conduct. In general, the materials of The Junior Bible are so poorly printed for both pupils and teachers as greatly to lower their value and usefulness.

Intermediate Division

Grade VIII. *Heroes of the Faith,* by Herbert Wright Gates, contains forty-eight lessons for pupils of thirteen years. The content of this volume shows a radical change from that of the four courses preceding, only ten lessons being drawn from biblical materials

as against thirty-eight dealing with biographies of later times. No chronological order is attempted, the lessons being grouped about the types of service rendered, thus aiming "to kindle in the pupil enthusiasm for the same ideals (as found in the characters studied), and to mold his character by leading him to express his enthusiastic impulses in deeds of unselfish and courageous living." In the light of this goal outstanding men and women are studied. The first quarter opens with the story of Abraham's explorations and then turns immediately to the explorations of David Livingstone in Africa. Next comes the account of Moses, the liberator of the Hebrews, and then the lessons turn to Harriet Beecher Stowe and Samuel C. Armstrong and their efforts for freeing and educating the slaves. Other nonbiblical characters treated are John Howard, Florence Nightingale, Savonarola, Martin Luther, John Knox, John Eliot, William Carey, William Taylor, John G. Paton, Chinese Gordon.

The course supplies a manual for the teacher and a textbook for the pupils. For the Bible characters the pupil's textbook assigns Bible readings and offers supplemental explanations. For the nonbiblical characters a brief sketch is given and additional reading references suggested. Notebook work is required and detailed directions given for study. The teacher's manual gives broader information on each of the characters, and assigns a wide range of reading references. Little help is offered the teacher directly on the matter of classroom procedure.

In content the course is a highly stimulating one, but the method followed in the development of the materials does not bring out their fullest value, nor

are the study and teaching directions of the standard required by the best church schools of the present day.

Grade IX. *Christian Life and Conduct*, by Harold B. Hunting, presents lessons for a nine-months course for pupils of fourteen. The purpose of the volume is to bring boys and girls to a consciousness of responsibility for their own life and conduct, and to help them form the ideals necessary to right living. The lessons are grouped under three major topics: (1) Living according to the standards of law, (2) living according to the standards of the sages and prophets, (3) living according to the standards of Jesus. Under the first of these topics are discussed certain fundamental rights, as the right to life, to property, to fair dealing, to rest, to truth, to justice, to honest service. Then comes the question of personal habits, self-control, and the qualities that make for strong character. The course closes with a description of the Christian in his different relations and contacts. The various problems discussed are stimulating, though possibly some of them are too advanced for the fourteen-year boy or girl. Each lesson is correlated with assigned biblical readings, which one feels at certain points are somewhat forced in their bearing on the problem at hand. Home study is expected, and questions are provided requiring written answers, although inadequate incentive is provided for this work.

The teacher's manual contains an introductory discussion on the psychology of early adolescence, the fundamental principles of morality, and the best method of conducting such a course as the one presented. Reading references are given in connection with the

individual lessons, the helps for which are fairly well outlined, though upon a rather formal pedagogy.

Grade X. *The Story of our Bible*, by Harold B. Hunting, is the fifteen-year text. Facts are given regarding the origin of the biblical books, the language in which they were written, the story of their various translations, and the account of how the Bible came into its present form. The story is told of the different older versions, and the tale unfolded of how the Bible was handed down to us through the centuries.

Chronology is laid aside in order to secure the greater interest, as the author believes, by beginning with the New Testament. After one quarter of lessons the story goes back to the Old Testament origins. Most of the next two quarters are given to books of the Old Testament, the final quarter of the year being reserved for an account of the shaping of the sacred writings into the modern Bible. It is the author's hope that such a study will help the pupils "first to understand the Bible more clearly and to appreciate more deeply its value. In the second place . . . this story of the men who wrote it should in itself be a supreme inspiration to heroic living and should help to satisfy our deepest spiritual needs."

The teacher's manual provided to accompany the pupil's text offers much information by means of which the teacher can enrich the course. Not only are many interesting facts brought out but additional reading references are constantly cited. Helpful suggestions are given for the conducting of the class period. Taken all together, this course probably ranks as one of the strongest of the series.

Grade XI. *The Life of Jesus*, by William B. For-

bush, is for the sixteen-year student. Two volumes are supplied, one for the pupil and a manual for the teacher. The pupil's text is generously illustrated with masterpieces of sacred art, and with numerous small pictures showing places and reflecting customs. Maps are freely used in connection with the various lessons.

The lessons are well written; they are interesting; more than that, they are inspiring. Accompanying the texts of the lessons, citations to the Gospels are freely made. Questions are asked bearing on both fact and meaning of the lesson materials. Topics are suggested for individual reports, map work is indicated to familiarize the student with the geography of the Holy Lands. Quotations bearing on the lesson texts are freely brought in from sources outside the Bible.

An introduction of eighteen pages to the teacher's manual offers many valuable suggestions on the teaching of the course. The directions for conducting the lessons are very full and explicit, embodying in the main excellent pedagogical principles. Sufficient suggestions are given the teacher for additional reading and research to enlarge his own experience and greatly broaden the background required for teaching the course. The aim of the course is said to be so to present the personality of Jesus "that every pupil who has not already awakened to a personal religious life shall make a definite decision for Christ," that every pupil who counts himself a follower of Christ shall attain a deeper realization of the meaning of discipleship, and "that every pupil shall be a church member before the end of the year." To present Jesus thus, the author has confined himself to the

personal side of Jesus' life and has presented this material admirably in such lessons as "A Boy of the Hills," "A Country Boy's first Visit to the City," "Jesus' Choice of Calling," "His Early Comrades," and eight others.

Not only is this course one of the strongest of the series but, except for the handicap of poor mechanics in the printing, stands high among courses available on the life of Jesus for elementary students.

Young People's Problems, by William B. Forbush, is a three-months course of study meant to follow the preceding text. Its purpose is to help young people of about sixteen years to meet the religious problems which commonly arise at this period. Help is given in understanding what the Christian religion is and what it means, and just what discipleship of Jesus consists of. Problems of church and school relationship are considered, and the importance of a Christian outlook upon life emphasized. Three of the lessons are based directly on biblical materials and nine on extra-biblical.

Senior Division

Grade XII. *Preparations for Christianity*, by Philip A. Nordell, is a course of fifty-two lessons intended for students of seventeen years. The materials are all drawn from biblical sources, their nature being indicated by the four general topics under which the lessons are grouped: "Israel's Religion to the End of David's Reign," "Israel's Religion from Solomon to the Beginning of the Exile," "Israel's Exilic and Postexilic Religion," "Christianity the Fulfillment of Israel's Faith."

The student's textbook, while requiring the reading

of some section of the Bible for each lesson, offers a great amount of supplemental information taken from many sources. The teacher's manual expands still further this information and offers many additional reading sources. No explicit effort is made to link these lessons to life or to develop Christian character by means of the truths taught.

Thorough mastery of a great amount of useful information will reward the student who faithfully carries out this course, though just why a study of the preparations for Christianity should be delayed until after the study of the life of Christ is not quite evident, unless it be that in this case the former course is much more difficult than the latter. Indeed, the very thoroughness of Nordell's materials, their exhaustive and detailed study of minute points in political history, social customs, and religious practices, probably counts as a weakness for the course when considered in connection with the standards of the average Sunday school. Whether this type of study is most interesting and profitable for the seventeen-year boy and girl may also be a matter of some doubt.

Landmarks in Christian History, by Henry K. Rowe, is the course for eighteen-year students. Its fifty-two lessons are organized under four general topics, as follows: "Christianity in the Olden Times," "The Great Awakening," "Anglo-Saxon Christianity," "The Expansion of Christianity in the Nineteenth Century." As the title indicates, the course is a general survey, a bird's-eye view of the whole field rather than an intensive study of any part of it. Starting with the picture of a Greek city in the days of Paul, the narrative proceeds to the birth of Christianity; introduces Paul as its missionary; describes the life of

a Christian at Ephesus at the end of the first century; refers to the Christian martyrs; shows how the church came to be a world power; describes the missionary monks carrying the message to the barbarians; and recounts the conflict of Christianity with Mohammedanism—and all this in the first quarter of lessons. Each of the other three quarters is equally crowded with materials. Great movements like the Lutheran Reformation are dealt with in a single lesson, as is the story of the English revolt from the Church of Rome. One lesson is devoted to the Puritans and one each to the major denominations, as Congregationalists, Presbyterians, Baptists, Methodists.

This course attempts a gigantic and almost impossible task, namely, that of covering two thousand years of history, including the history of the church and the evolution of Christianity, together with a discussion of a wide range of social and religious problems and the recounting of the biographies of many distinguished persons with an account of the movements they espoused, all within the limits of forty-two brief lessons. A chief weakness lies in the fact that the course is satisfied with the mere relating of history, rather than seeking to trace great ideals, concepts, and movements through their historical development. The teacher's manual is rich in information, but meager and formal in its pedagogical helps for lesson organization and class room procedure.

The Conquering Christ, by Ilsley Boone, is for students of nineteen. The title is somewhat unfortunate, as the purpose of the course is not to study the life or teachings of Jesus directly, but, rather, to study the expansion of Christianity and its influence upon nations and institutions. In the carrying out

of this plan a study is made of the various religions with which Christianity has come in contact. Among the lesson topics are, "The Religion of the Hindoos," "The Teaching of Buddha," "A Chinese Philosopher and his Work," "Confucius and his Followers," "Shintoism; The Prophet of Allah," "Catholicism in Latin America," "Minor Religions in Mission Lands."

Not only are the religions themselves taken up, but the student is brought to a consideration of the different civilizations into which Christianity has been introduced. Bearing on this topic are such lesson titles as, "The Problems of Africa," "The Struggle in India," "Burma and Assam," "The Awakening of China." "The Conflict in Japan," "Among the Islands of the Sea," and other similar titles.

Home missionary enterprises are not neglected, as is indicated by such topics as "The Negro Problem in America," "Mountain Missions in the South," "The Alien Population in our Cities," "Unevangelized Areas." Principles of missionary practice come in for treatment, and various types of missionary enterprise are outlined and discussed.

Many valuable helps are provided by the teacher's manual in the way of enriching the background of information for the course, but little help is given in the conducting of the lesson period. While the course probably offers too wide a range of material, allowing too little time for the mastery of each section, it is as a whole valuable and stimulating to students and teachers who will faithfully follow it through to mastery.

The Modern Church, by Philip A. Nordell, is for age twenty and is the last unit of the Graded Series. This volume really presents a course for professional workers of the church rather than for the average class of the

Sunday school. It discusses the modern Sunday school, tells why pupils and lessons should be graded, offers a discussion on the lesson systems of the present day, takes up the question of the training of teachers, gives suggestions on the getting and holding of pupils, and in general presents problems of organization and administration of the Sunday school. Having devoted half a dozen lessons to this problem, the next topic is that of the pulpit with its functions and methods of work—how to conduct and make successful a prayer meeting; the problem of bringing people to church; how to increase church membership; evangelistic campaigns, and similar problems.

One wishes that the amount of scholarship and work put upon this course had been devoted to producing one better adapted to the general Sunday-school class. If, instead of problems which are the concern chiefly of ministers and other officials of the church, there had been presented an inspiring history of the church itself as an institution, especially the history of its achievement during the last century or two, one feels that the results would be much more interesting and valuable for the class of this age. Few of our church people know in any full way the story of the great and expanding enterprises of the church—its program as an educator, as a philanthropist, as a reformer, as a publisher, as an evangelist, as a physician healing broken bodies as well as bruised souls, as a promoter of agriculture and other industries upon which human life and welfare depend, as a builder of hospitals, orphanages, and institutions of learning. These, and many other factors concerning the church, should be common knowledge to all its members, and should therefore be made a part of the curriculum.

On the mechanical side this series has little to recommend it excepting that it can be procured in bound textbook form. It is also issued in quarterly sections with paper covers. The print is nearly all below standard size, the pages are crowded with close-set lines and the paper is poor. The division into sections and paragraphs, and the use of visual aids in the way of proper headings, are poorly planned. The binding used on the textbooks is unattractive and not calculated to withstand usage.

In content and treatment the series undoubtedly suffers somewhat from being made up of matter planned from two different points of view, namely, the materials for the primary and junior divisions, which were originated by the Bible Study Union organization, and the remainder of the courses, which were provided by the present editors and publishers. As a curriculum the series lacks something of the unity of purpose and treatment which might otherwise be expected. For example, after four years of junior lessons based practically altogether on the Bible, the year which follows turns so completely away from biblical materials as to use but ten lessons from this source, though the theme is one that lends itself easily to Bible study. One judges here that the overuse of biblical subject matter for nine to eleven-year pupils was recognized and an effort made to remedy the difficulty by a swing in the other direction.

Averaging the courses, the materials taken either from Bible text or based upon it aggregate about 55 per cent, leaving about 45 per cent to come from extra-biblical sources. Of the latter about 15 per cent is biography, largely missionary, 27 per cent is historical, 15 per cent has to do with realistic situa-

tions, 5 per cent is drawn from literature, 11 per cent from nature, and 27 per cent deals with social or vocational topics. This balance, if properly distributed, is not a bad one, except that general literature is probably not sufficiently drawn upon for religious stimulus.

The pedagogical helps offered do not average of high standard, though in some courses they are excellent. Too little help is given the teacher in locating objectives of instruction and in organizing and presenting the materials for the securing of these objectives. Especially is there too little attention paid to the providing for interesting activities of the pupils themselves and for insuring the carrying over of the lessons to personal conduct and character.

Almost no provision is made for worship as a part of the curriculum, this feature evidently being left to be supplied from other sources. Too little emphasis is laid on the connecting of religious instruction with everyday life, too few avenues are opened for practicing the principles learned. While distinctly ahead of several other curricula on this point, one feels that the series lacks something of being child-centered.

Questions for Study and Discussion

1. The Completely Graded Series is wholly nondenominational. Do you discover in it any materials which should offend any Protestant denomination? Or do you discover the absence of materials especially required by any particular denomination?
2. This series, in common with several others, grades the courses up to the age of twenty, while some series stop grading at the close of the high-school age and offer elective courses above. Which plan do you consider preferable and why?

3. Only one course is provided for the kindergarten years of four and five. What difficulty would the teacher and the pupils be under during the second year of the child in the Kindergarten Department.
4. Compare the primary section of this curriculum with the corresponding section of one or two other series and then discuss its availability for use in a Primary Department.
5. What is your reaction to the Junior Bible as materials for the Junior division?
6. Study the different volumes of the series with respect to the provisions made for insuring the carrying over of the lessons into everyday life and experience.
7. To what extent do you think the worship element should be featured in a curriculum? Is this element sufficiently taken care of in the present series?
8. Compare Forbush's volume on the life of Jesus with the corresponding volume from several other series and select the one you think is best adapted to the use of young people from fourteen to sixteen years of age.
9. With the help of the Score Card evaluate the courses of this series for some one age-group or division.
10. Which do you consider the best course of the series and why? Which do you consider the poorest course of the series and why?

CHAPTER XXI

THE BEACON COURSE[1]

THE *Beacon Course* is the official publication of the American Unitarian Association, and its editor is William I. Lawrance, who has as his assistant Miss Florence Buck. Acting as educational advisers of the editorial staff have been Professors Edwin D. Starbuck and Luther A. Weigle.

Work on this series was begun in 1910. It is built on a closely graded plan of one year to the grade, extending from the kindergarten through the high school. The materials have been developing gradually and several of the volumes are not yet issued. Three distinctive principles are claimed in working out the series: (1) Careful grading, with the public-school grades used as the basis; (2) expressional work of true educational nature for all classes up to and including the age of thirteen; this work in every case to be subordinate to, and to grow immediately out of, the lesson with which it is associated; (3) the child to be made the controlling factor in determining materials, which are in all cases to be made to fit the varying needs of the developing life.

Speaking of the sources from which the materials are drawn the editor of the series says:

Quite naturally, we regard the Bible as taking first place among the sources of material, since it is richer than any

[1] Published by The Beacon Press, Boston, Massachusetts.

other source in its literature and in its record of the highest spiritual development of human life. We believe, however, that it is only a perversion of this highest material and a departure from the methods of spiritual development out of which the Bible itself grew, to make it and it alone the source of teaching material. Not only the prophets and the historical writers, but Jesus himself, felt themselves to be in direct communication with God in nature and the experiences of life. We believe, therefore, that we are directly in line with the spiritual development of the race as there represented when we too turn to history, biography, and to a reverent interpretation of nature as the handiwork of God, in finding material for the spiritual development of our children. Furthermore, the extra-biblical sources are the ones with which our pupils, as they go on through life, will be far more intimately associated than they will with the Scriptures themselves. Nature and life are daily and hourly experiences. If, therefore, we can present these to our children in such wise that they shall look upon them as means of spiritual communication with God, we shall have accomplished, we believe, one of the most important ends that can be attained in their religious development.

In this use of nature and life we are not precluded from the use of the Bible as well. Thus it appears from a study of the books so far in use that whereas about 50 per cent of the entire material is fundamentally biblical, nearly 100 per cent of it is biblical in its connections, since other lessons are continually referring to biblical passages for illustration and reinforcement. We feel, therefore, that by this combination we have conserved the highest teaching value of the Bible and at the same time have broadened the view of divine revelation so as to make the entire course of life rich in spiritual contacts. Actuated by these considerations we also determined from the first that the Beacon Course should directly relate to the active life and train our pupils up as serviceable workers for human betterment and the promotion of the kingdom of God. The note of service,

therefore, runs all through the Course, as the titles of some of the books indicate.

On the mechanical side The Beacon Course texts set a very high standard. Not only are they published in books of attractive binding, but the type is of standard size, the paper of good quality, and the general make-up of the pages of high artistic quality.

Beginners Division

Two interchangeable units are planned for this division but only one of them has so far been issued.

For the four or five-year child the course is entitled *The Little Child in the Sunday School*, and is written by Clara T. Guild and Lillian P. Poor. The materials consist of a manual for teachers and a set of four-page leaflets for pupils. The teacher's manual provides for forty lessons running from September to June inclusive. In addition to the outlines and materials for these lessons there are twenty-eight different songs and hymns included as a part of the text.

The central idea in the course is God's love and care, and the love of his children for each other. This concept is worked out under such groups of lessons as, "Love in the Home," "Love shown in Gratitude," "Love as shown in God's Gift of the Child Jesus," "God's Gifts of Nature," and "The Love that Protects." Only twelve of the forty lessons are drawn directly from biblical materials, half of the remaining twenty-eight coming from nature, most of the others being based on realistic experiences of children. Weekly leaflets for the children contain stories, pictures, and suggested hand-work.

The stories contained in the teacher's manual are

well written and in the main adapted to the kindergarten child. Some teachers will feel the lack of explicit religious emphasis in many of the lessons, though others will find the religious motive implicit in all the materials. It is evident that the manual is intended for teachers of experience and resource, since the pedagogical helps offered are rather few, with no detailed directions for expressional activities. Most kindergarten teachers will welcome the religious approach through nature, which is so strongly emphasized in this course.

Primary Division

Grade I. The first primary course, for children of six, is called *First Book in Religion*, and is by Mrs. Charles A. Lane. Besides the teacher's manual, which is in paper binding, the materials include a packet of handwork for pupils. The teacher's manual supplies thirty-six lessons in story form, each followed by questions. A supplement of twenty-five pages offers suggestions as for conversations, explanations of the lessons, and suggestions for presenting the lesson. This text is considered only temporary in the Beacon Course, and will be supplanted by one more in harmony with the ideals of the series.

Grade II. *Living Together*, by Frances M. Dadmun, is the title for the seventh year's course. The materials consist of a teacher's manual, an envelope of handwork for children, and a set of crayons for coloring.

The primary purpose of this course is to socialize the child from the Christian point of view, teaching him how to live with others in kindliness, responsiveness, and helpfulness. In spite of the strongly indi-

vidualistic tendency of the child of this age, there is a direct effort to lead him into altruistic conduct. The teacher's manual contains a brief characterization of the child and gives a discussion on story-telling, the use of handwork, and directions concerning the memory materials.

The forty lessons of the text are divided evenly between biblical and extra-biblical materials, nearly all of the latter being taken from literature, nature serving as the foundation for but one lesson. The lessons are arranged under six broad groups as follows: "How Men of Old Lived Together," "Depending upon Each Other for Material Things," "Living Together in the Family," "Living Happily with Neighbors," "Giving Oneself for Others," "The Beauty of Living Together."

All the stories possess literary merit and teaching power, and the intermingling of the biblical and the nonbiblical in connection with the various themes is skillfully accomplished. Some of the materials have been criticized as being too advanced for the child of seven years. It is probable that this criticism may justly be applied to the story of "St. Christopher," "How Gareth became a Knight," "The Vision of Sir Launfal," "Where Love Is There God Is also," and a few others.

In pedagogical suggestions to make the lessons taught carry immediately over into the child's experience, the teacher's manual is somewhat lacking. The suggestions for expressional activities confine themselves quite exclusively to hand work, thus largely omitting the conduct or social side of the activity demanded, which seems a serious defect in a course whose central purpose is to socialize.

Grade III. For the eighth year the course, by the same author, is called *Children of the Father*. The plan of the course and the form in which the materials are offered are similar to those of the preceding year, though a somewhat larger proportion of the lessons are drawn from biblical materials in the present course. Twenty-four of the forty lessons are based on stories retold from the Bible, while sixteen are taken from literature, history, and biography.

The objective of this course is to cultivate in the child a sense of personal relationship with the heavenly Father and, as the author says, "give meaning of religious or ethical import to the experiences of his own life." The lessons are grouped under five headings: "Children of God," "Children of Prophecy," "Children of God's People," "Jesus and the Father," "Doers of the Word." It is probable that the same criticism of lack of adaptation of certain of the lesson stories to the age of the child should be made in connection with this volume as the one preceding. Especially might this criticism be lodged against such stories as "Theocrite and the Angel," "The Call of Isaiah," "The Man without a Country," and several others, both of biblical and nonbiblical origin. The stories all represent a high quality of literary structure and charm.

Junior Division

Grade IV. For the age of nine a nature course, called *God's Wonder World*, by Cora Stanwood Cobb, is offered. Besides the teacher's manual the materials consist of a set of pupil's leaflets intended to serve as a record of the child's observation of nature

and also as a guide to the making of collections of natural objects. In addition, the leaflets contain short selections for reading, many illustrations, questions, and religious exercises planned to connect nature instruction with the religious motive.

The declared objective of the course is to use the child's powers of perception, curiosity, and wonder in order to open his eyes to some of the marvels of the universe, impress his mind with the idea of its law and order, and at the same time arouse in his heart a response to the divine love and care manifested in the world in which we live. More briefly stated, religion is here approached through the avenue of nature. The volume is divided into four parts, the first dealing with trees, plants, and flowers, the second with insects and animal life, the third with the simpler aspects of geology, and the fourth with the history of mankind.

None can question the richness of information or the strong appeal of the subject of the course to the interests of childhood, though doubt may be expressed as to whether the type of treatment accorded the various topics is not too advanced for the age. The child of nine is not yet interested in scientific descriptions, but, rather, in the broader aspects of things, and especially is he interested in life and action. He does not care so much about the detailed information covering a wide range of animals, as to observe and investigate the manner of life of some one animal or group of animals. Too much of general description and classification, with an insufficient amount of incident and action, characterize the treatment of the various themes. A good example of this distinction is seen in the lesson on "Birds," upon "Animal

Friends," upon "Dogs" or indeed almost any one of many other topics.

Criticism has also been made on the volume to the effect that the course as a whole bears too close a resemblance to the materials found in the public schools, and that the distinctly religious element is not closely enough connected with the nature materials. On the other hand it is claimed by the author that the child will best appreciate and respond to the concept of God as working in nature if he comes to have a wholesome knowledge of and respect for the forms of nature themselves as such, and without having the idea of God forced upon him too insistently at every turn.

Grade V. *The Bible and the Bible Country* is the volume for the ten-year child. It was prepared by Jabez T. Sunderland, and was originally a part of an older series of Beacon texts. The materials comprise a teacher's manual, a pupil's text, and a note book especially adapted to the course.

In the first part of the course the pupils are led on "little journeys among the books of the Bible," in which they search for prose, poetry, stories, law, prophecies, Gospels, Epistles. They next study the Bible country and its people. In the third section of the course they follow the fortunes of a group of ten travelers, six of whom are boys and girls, as they take a journey through Palestine, seeing and hearing many things. The course possesses many features of interest and enlightenment, though one feels that it is in parts too advanced for ten-year pupils. Especially is this true of the first of the three sections.

Grade VI. *Heroic Lives*, by Alfred R. Vail and Emily M. Vail, is the course for the age of eleven.

Here we have a pupil's textbook accompanying the teacher's manual. The materials also provide a pupil's notebook specially arranged to fit the course.

This volume is built upon the proposition that children of eleven tend to worship heroes, and that human nature inevitably becomes like that which it admires. The aim is therefore to develop heroic qualities in the lives of the pupils through acquainting them with admirable characters in history. By this process the latent virtues to be found in the lives of all normal children are to be drawn out into active consciousness and set at work in the production of conduct and character.

The volume is arranged in chapters instead of individual lessons. Of the twenty-three chapters, seven are based upon biblical materials and sixteen are drawn from extra-biblical sources. The different characters set forth are grouped under five great divisions: Heroes in Everyday Life, Old Testament Heroes, Prophets of World Religion, Christian Heroes, Heroes of Universal Religion. Among the extra-biblical characters chosen for treatment are Chinese Gordon, William H. Baldwin Jr., Dorothea Dix, Dr. Walter Reed, Alice Freeman Palmer, Zoroaster, Mohammed, Buddha, Socrates and Luther.

While the religious meaning of some of the lessons is more implicit than explicit, the entire course is nevertheless permeated by the religious motive. This volume, like some of the earlier ones, is quite certainly over-age in its general style of treatment. The general tendency seems to be to make the biographies descriptive and analytical rather than to introduce a dramatic life story of action and achievement, such as better suits the child of eleven years.

Intermediate Division

The three courses for this division are predominantly biblical, the first dealing with Old-Testament and the second and third with New-Testament materials.

Grade VII. For the twelve-year pupil, the course is *From Desert to Temple*, by Eleanor Wood Whitman. A pupil's textbook accompanies the teacher's manual, both being in the form of attractively bound volumes. The purpose of the course is "to set forth the Old Testament story so graphically that the Hebrew people will live again in the minds and hearts of the pupils, and the biblical writings throb with human interest." Expressional work is provided in the form of carefully planned dramatization, and suggestions given for fruitful lines of social service. Valuable helps are outlined for conducting the lesson period.

The thirty-three chapters of the textbook set forth in graphic and stirring fashion the finest characters and the most appealing incidents from the life of the Hebrews—their wandering and sorrow, Israel victorious, the glory of Solomon, the intrepidity of Elijah, the work of the prophets, Jerusalem the glorious, the destruction of the Holy City, Nehemiah and the rebuilding, and many other appealing persons and events. While it is possible that the style of treatment is somewhat difficult for the twelve-year child, the themes are so attractive and the incidents so well drawn that the course has high value for all earnest teachers and pupils.

Grade VIII. For the year thirteen, *The Story of Jesus*, by Florence Buck, is intended as the teacher's manual, which is to be accompanied by the pupil's textbook called *The Gospel of Jesus*, of which

Clayton R. Bowen is the author. As a part of the pupil's materials, a loose-leaf notebook with cover is required.

The teacher's manual presents thirty-six lessons on the gospel text, using references both in Bowen's volume and in the New Testament. The motto for the year is, "Sir, we would see Jesus." In connection with each of the lessons the teacher's manual supplies plentiful suggestions telling how to broaden the knowledge and deepen the interest in connection with the theme. Not only is much detailed information furnished, but various books are cited as reference, directions are given for the pupil's notebook work, and suggestions offered on making lesson assignments and securing most fruitful results from the class period. The volume constitutes an excellent guide for the teaching of the life of Jesus, though one feels that it would be better suited to pupils of fifteen than of thirteen in most of our Sunday schools.

The pupil's text, *The Gospel of Jesus*, presupposes the acceptance of the results of modern scholarship in connection with the study of the Bible. The author says that the present text attempts to do on the basis of the synoptic Gospels exactly what Luke or Matthew did on the basis of Mark and other such sources as were in their possession. From this point of view he brings together a continuous account of the gospel story, without reference in the body of the text to the sources from which he draws his materials. Index numbers refer the reader, however, to an extensive series of notes at the back of the text in which the harmony of the Gospels is shown, and explanatory comments made.

The two volumes together make an effective course,

though it would quite certainly not be acceptable, because of its liberal point of view, to many of the evangelical churches.

Grade IX. For the fourteenth year the course is entitled *Peter and Paul and their Friends.* The author is Helen Nicolay. For this course there are a teacher's manual and question sheets for the pupil, who is not supplied with a text, but is expected to use the Bible for his study. The plan provides for an interesting study of the lives of the early apostles, with an account of the beginnings of the Christian Church.

It is unnecessary to state that the author of *The Boy's Life of Abraham Lincoln* has done her work well in planning and writing the course. One could wish, however, that she had written for the *boys and girls*, and not alone for the teacher. Let us hope that she will yet provide for this unusually fine theme a pupil's text equal to the strong manual she has here given the teacher.

Senior Division

Grade X. Only one of the three courses planned for the senior division has at the time of this publication been issued. This is for the age of fifteen, and is called *Our Part in the World.* Ella Lyman Cabot is the author. The materials consist of a teacher's manual and a pupil's textbook. The course seeks to give young people a Christian outlook upon life, and to bring to their attention the great opportunity for service, at a time when the world is in the process of reconstruction following a great war. Forty lessons are provided, the basic materials for all of which are primarily taken from outside the Bible, though correlations with biblical references are not overlooked.

A warm religious spirit is implicit throughout the treatment.

Some of the topics presented are: "The Family," "The Neighborhood," "The City," "What America Stands For," "Our International Ties," "Our Dependence on God," "Our Dependence on Each Other," "The Discipline of Peace," "The Fight against Disease," "Qualities that Attract Success," "Friendships," "Enemies," "The Use of Opportunity," "Our Part in the Plan." The materials are excellently evolved and strongly presented. One feels here, however, as in connection with some of the preceding courses, that the concepts set forth and the mode of treatment are better adapted to one or two years later than the age specified.

Above the graded section of this series are several volumes for young people and adults. Notable among these are, *From the Gospel to the Creeds*, by William L. Sullivan; *The Unwrought Iron*, by Frederick M. Eliot; *The Story of the New Testament*, by Edgar J. Goodspeed; *The Sympathy of Religions*, by George R. Dodson.

Summary

The Beacon Course represents a commendable attempt at curriculum making, though it is probable that those responsible for it would be the last to claim that it is a finished or final product. As is natural and right, its materials and methods are shaped by the point of view of the church which it serves. Evangelical workers will miss in some of the courses something of the emotional warmth, the overt and explicit religious emphasis, and the preponderance of biblical materials which they demand. Accustomed as the

evangelical group are to approaching ethical conduct through the religious motive, they will not be in accord with the evident purpose of approaching the religious through the ethical, which this series manifestly seeks to do. The high ethical tone, indeed, the high religious tone, maintained throughout the series cannot be questioned. Whether the method and materials employed are the most effective in cultivating a sense of religious values in children and youth, and in leading them to practice the ideals inculcated, has not yet been demonstrated for this series any more than it has for other series in the educational program of our churches.

On the psychological side, a fair criticism of the series as a whole seems to be that it is somewhat too advanced for the ages specified. Here again, however, allowance must be made for differences in cultural background and carefulness of religious training as applied to the groups concerned. The teachers' manuals supply fewer details of pedagogical direction than is characteristic of some other series, thereby throwing a larger responsibility on the individual instructor. This may not be a fault, providing those who teach the volumes rise to their responsibility. In general, it may be said that such pedagogical helps as are employed indicate familiarity with the modern scientific movement in religious education.

Questions for Study and Discussion

1. Discuss the principle that each curriculum can be judged only in the light of the religious point of view of the church it represents.
2. Study the Beacon Course materials and decide whether they reflect the Unitarian point of view. If you are

not familiar with this church's positions send to the Beacon Press, Boston, for a free pamphlet, *What Unitarians Believe.*

3. Study the quotation from the editor of the series as given early in the chapter, and discuss the validity of his positions.
4. Discuss the differences implied in *approaching ethical conduct through religion* and *approaching religion through ethical conduct.*
5. Where, if at all, in the courses do you find the latter of these two modes of approach exemplified?
6. Make a list of the courses of the series in what you believe to be the order of their excellence. Let the members of the class then compare lists and discuss differences.
7. Justify or correct the psychological criticism made on the treatment accorded certain themes in *God's Wonder World.*
8. Do you think the expressional element is, on the whole, adequately cared for?
9. Is the worship element sufficiently recognized?
10. Apply the Score Card to several of the texts chosen from one age-division, and compare results with other members of the class who score the same texts.

CHAPTER XXII

THE CHRISTIAN NURTURE SERIES[1]

THE Christian Nurture Series represents the contribution of the Protestant Episcopal Church to the religious curriculum. This series has been developed by William E. Gardner with the cooperation of Lester Bradner, both of whom, in 1912, left pastorates to take up educational work for their church.

The Protestant Episcopal Church, as noted in an earlier chapter, has always insisted on an ecclesiastical approach in religious instruction. Naturally, this has led to the demand for materials which recognize the holy days of the church and which emphasize the significance of the church as an institution. Because of the conviction that the International Lesson Series does not sufficiently recognize this interest, the Episcopalians have never found it possible to use the International Lessons extensively. Besides this lack it was felt that the International Lessons laid undue emphasis on biblical instruction while neglecting training in the fellowship of the church. Prior to the adoption of the Christian Nurture Series the Episcopalians were committed to a series called *The Standard Curriculum*.

The educational organization of the Episcopal Church comprises a Primary Commission, a Junior Commission and a Senior Commission. In almost

[1] Published by Morehouse Publishing Co., Milwaukee, Wisconsin.

every case the courses of the Christian Nurture Series were written by members of, or under the direct supervision of, the respective Commissions. The plan followed was for one or two individuals to draft the lesson topics and aims, which were then criticized by the whole Commission and assigned to individuals to be developed into the finished product.

Testing the lessons. The different courses when completed were not at once published, but were sent out in temporary form to a selected list of teachers and schools for experimental use. On the basis of this criticism the courses were revised, and in 1916 their publication began.

The series, although now widely used, is still considered as in only tentative form, and the announced policy of the editor and the publisher is to hold any course, or, indeed, the entire series, subject to revision as need may arise. Important revisions were made in 1923 and 1924 involving a number of units of the series.

No announcement is made by name of the authors primarily responsible for the individual courses. This is no doubt partly because the materials are so largely a product of joint enterprise that the work of many persons has gone into the creation of each separate volume. It is also an interesting fact that the work done in planning and writing the courses has been contributed, no author being paid a royalty on the sale of the volumes.

Plan

The Christian Nurture Series is graded on a one-year basis, beginning in the kindergarten with the age of four, and providing a separate course for each

year or grade to the end of the high school. The entire series thus comprises fourteen different courses corresponding to the public-school grades.

A fivefold foundation. The educational theory back of the Christian Nurture Series conceives that the religious curriculum comprises five broad lines of experiences, and hence of materials, each of which must enter into religious education in its due proportion, else the spiritual development of the individual and society will go on but haltingly:

(1) *Informational materials.* These are to bring to the child the richest of racial tradition in the form of story, epic, history, biography, nature. Under this head will come a knowledge of the Bible, of the church as an institution, of history and human achievement in all its forms.

(2) *Memory work.* This provides for the subconscious development which goes on when words and phrases, freighted with associations that enrich and move the individual, are made a possession of the mind and soul.

(3) *Church loyalty.* This involves the wholehearted association of the individual with others for the accomplishment of great tasks—the losing of one's self-consciousness in the joint carrying out of a worthy enterprise.

(4) *Devotional life.* This includes experience and training in the lifting of the heart and mind to God, talking and communing with the highest that one knows or can conceive. It involves the use of prayer, music, ritual, and other forms of worship.

(5) *Christian service.* This recognizes the child's natural love of doing, and seeks to open the way for

the practice of all those Christian activities for which the church desires to enlist the individual's interest. The governing purpose is to leave the world better because one has lived in it.

Plan of organization. Each individual text is outlined on the basis of this fivefold requirement. Every lesson is supposed to incorporate some aspect of each of these types of training. The lessons are numbered in accordance with the Church Year, thus continuously emphasizing the ecclesiastical element in the very structure of the courses.

The basic texts are accompanied by an abundance of supplemental materials, planned to make the course more effective. For all the elementary courses monthly letters to parents are provided for the use of the teacher. Even during the years when the child is still too young to read he is given story leaflets and pictures to take home from Sunday to Sunday with the purpose of linking the home more closely to the Sunday school.

Kindergarten Division

The courses for the years four and five are issued under the titles *The Fatherhood of God*, and *Our Father's Gifts*. The materials consist of a teacher's manual for each course, weekly picture and story leaflets for the children, with pictures, work-paper, decorated covers, and a binder and a set of monthly letters to parents in which the cooperation of the home is sought through the telling of stories, the teaching of prayers, and the helping of the child in the carrying out of the plan of the instruction for the course.

In the directions given the teacher much stress is placed on the need of making subject matter and instruction correspond with the child's experience. For each of the two years forty-five lessons are provided, of which thirty-seven in the first year and thirty-nine in the second year are based on stories retold from the Bible. Only two lessons are drawn directly from nature, the remainder of the extra-biblical materials being taken from biography, realistic incidents, and literature. For most of the lessons corresponding pictures are provided. The stories are in the main well told, though some of them are rather long and difficult for the kindergarten child. The plan for each lesson covers the fivefold objectives set forth for the series as a whole, and definite provision is made for the broadening of information, for the training of memory, for the development of the devotional life, for practice in Christian service and for instruction in church loyalty. Suggestions are given for handwork and other forms of expressional activities.

While these courses have many admirable qualities and make an earnest effort to build upon the child's own experience, one questions whether the materials on the whole average too difficult for the age concerned. For example, it is a serious question whether the child ought during the two kindergarten years to have seventy-five Bible stories presented to him. It is also difficult to teach to the four-year child the story of the boy Christ in the Temple, of Jesus calling his disciples, of the miraculous draught of fishes, of the walk to Emmaus, and many others of similar difficulty. It is probable also that the memory materials are too long and difficult for this age.

Primary Division

Grade I. For the six-year child the course is called *Trust in God.* Through the kindergarten period just preceding the emphasis has been on God's Fatherhood, his relationship to the child as revealed in his gifts and loving care of all living things. In the present course the instruction turns to the child's side of the relationship, especially emphasizing his trust in God. In the stressing of this concept all but three of the forty-five lessons of the course are drawn from the Bible, nature being entirely omitted as the basis for instruction during this year. The lessons present the thought of God as creating, protecting, and guiding his children. The major facts in the life of Jesus are brought out, and are very definitely related with the fasts and the feasts of the Christian year. During this year the creed is taught sentence by sentence and the Lord's Prayer is learned in the same categorical way.

As a part in the teaching of church loyalty the pupils are taken into the church and shown the altar, with its cross, the font, the windows, and other parts of the church, the symbolism of which is explained by the teacher. Opportunities are provided in connection with the lessons for practice in helpfulness and service, including the giving of special offerings.

In the main the stories are well told and perhaps better selected for their purpose than those of the kindergarten group. Here also, however, one feels that the materials average somewhat over the heads of the children and that there is a too close adherence to biblical matter to accomplish the best results.

The program of instruction worked out for the teacher is carefully devised and effective. Many

suggestions are given for the teacher's reading, for the conducting of expressional work and for other activities connected with the lesson period. For each Sunday a supplemental leaflet is provided for the child which contains an additional story to be read or told him at home. These leaflets also contain pictures and suggestions for memory work and other activities.

Grade II. For the seven-year child the course is named *Obedience to God.* The point of view of the course is indicated in a suggestion to the teacher that "In modern education there seems to be a trend toward eliminating from the child's training the word and idea of duty. If this is so, nothing could work more destruction to the world. Duty is the basis of life."

Building on the proposition that the motive to duty should be inner, the effort is made not only to teach the child the precepts of duty, but to cause him to assent to them and love them. Though implicit obedience without knowing the reason why may be necessary for the younger child, the age is now coming when the child must give a reasonable obedience. Help is now therefore to be given the child in making choices through his realization of his duty to God and man. The forty-four lessons of the course are therefore divided into two broad groups—first, "Duty Toward God," and, second, "Duty Toward my Neighbor."

In this, as in the preceding courses, practically all materials are drawn from the Bible, the stories of which are retold in effective and interesting fashion. Assuming this narrow limitation of materials, we may say that the lessons are effectively handled, though both subject matter and method may prove rather

difficult for the average teacher and the average class. Effort is constantly made toward the carrying over of the instruction into the everyday lives of the children, though the concept of duty seems rather advanced for this stage. The home is invited to participate in the program, both through suggestions contained in the monthly letters to parents, and through the telling to the child of the stories contained in the weekly leaflets given to pupils.

Grade III. *God With Man* is the course for the eighth year, or children of the third grade. In this course a definite attempt is made to ground the child in the fundamental truths of religion as set forth in the catechism, upon which this course is based. No attempt is here made to have the catechism memorized directly, the thought being, rather, to teach by means of stories the truths representing certain portions of the catechism. To this end the lessons are assembled in groups to show the presence of God with man in certain relationships as (1) in worship, (2) in the covenant, (3) in the advent, (4) through his Son, (5) in the faith, (6) in prayer, (7) in the sacraments, (8) through the Spirit, (9) through obedience to God's will.

Of the forty-four lessons thirty-six are from biblical sources and eight from outside the Bible. The stories are skillfully handled and the rather difficult objectives of the lessons are as fully reached as could be expected with children of this age. From the educational point of view one feels that the materials are practically all over age for this course, and that the immediate needs of childhood are in some degree sacrificed in order to meet a preconceived demand for the presentation of a certain body of materials. Prob-

ably less than any other volume of the series up to this point do the materials show the quality of being child-centered.

Grade IV. The course for the ninth year is called *God's Great Family*. The purpose is declared to be twofold. On the one hand the materials are to form a climax of Christian helpfulness, applying the motives taught in the preceding courses to a broadening of the social consciousness and a shaping of definite interest in the child life of the world without. On the other hand the course is to accomplish the word-for-word learning of the catechism, and to show by practical illustrations from child life in various countries what the need is for Christian teaching among those who do not have it. In briefer form we might say that the objective is to teach the catechism and to train the child to the thought and practice of Christian helpfulness. This does not mean that the fivefold objective which governs the series as a whole has been lost sight of, but, rather, that the emphasis centers at the points indicated.

Differing radically from the preceding volumes in the source of materials, the forty-four lessons of this course use biblical materials for only nine lessons, drawing upon history, geography, and literature for the other thirty-five.

After an introductory group of lessons which develop the thought of God's relation to all his children, topics then follow on the Indians, the Negroes, the Alaskans, Mountaineers, and Island dwellers, the Chinese, the Japanese, and several other peoples. One group of six lessons centers about Christ and his fellow workers.

The teacher's manual offers many suggestions for carrying the lessons over into the everyday practice

of helpfulness and good will. The pupils are given a packet of missionary materials containing stories, poems, and recitations. For each Sunday the child is supplied with a leaflet of stories, questions, pictures, and memory materials. Accompanying the usual course materials is "The Step Catechism," amounting to sixteen small pages, which is to be employed in the memorizing of materials.

Providing the teacher has skill in handling the story materials, the course will prove an interesting one. One feels, however, that the child should by this age be given a wider and better adapted range of materials for his own reading and study. Not until we have provided adequate lesson materials *for the children themselves* will the religious curriculum measure up to the standard which should be demanded of it.

Grammar Division

In the courses above the Primary Division the lesson leaflets for each Sunday are dropped, and pupils' manuals are supplied. These are issued in pamphlet form, and consist chiefly of questions based on the course, matter to be memorized, or directions to be followed in preparing the lesson. No organized, consecutive body of materials is given for the pupils themselves to study.

Grade V. For children of ten years, the course is named *The Christian Seasons*. The idea behind this course as a whole is to knit the child into the church's life, quite as much as to give him the facts of the Bible. The main emphasis for the year is to make the pupil feel the broad values of the seasons of the Christian year and to learn a few of the facts which are

the basis of the greater days of the church. Through this gateway the child is to be led into a fuller comprehension of Christian experience and a finer appreciation of the life of our Lord. All of the lessons of the course are based upon biblical materials, though the church itself comes in for much explicit treatment. Drill is given upon the catechism, and constant notebook work is expected of the pupil. A typical assignment for one week is as follows: (1) Learn the *first* collect for Good Friday. (2) Review the Apostles' Creed through "He descended" and so forth. (3) Answer the following ten review questions (questions then given).

The teacher's manual for this course departs from the prepared-story type of treatment and outlines conversations, stories, and other forms of instruction to be prepared by the teacher. The materials given in the pupil's manual are chiefly in the form of questions to be answered from the reading of the Bible or from the teacher's instruction, together with materials for memorizing, and activities to be carried out. Home work is also provided. A packet of pictures and maps for the pupil's use accompanies the text.

Grade VI. For children of eleven years, a course is offered called *Church Worship and Membership*. Besides the teacher's manual the pupil is given a booklet of eighty pages. This text consists, however, altogether of lists of questions based upon the lessons, daily Bible readings, and brief references to the Church Year.

The declared purpose of the course is to train boys and girls to "hear God speak through the church's services." The pupil is taught the simple elements of worship by study of the Holy Communion and also

the various offices of the church. By this means it is hoped to develop a personal sense of relationship to our Lord, reverence in worship, and loyalty in church membership. About three fourths of the forty-four lessons draw their materials primarily from the Bible, the remainder being based chiefly upon matters directly concerned with the church and its worship and with a further mastery of the catechism. The biblical stories are all taken from the Old Testament and seek to develop in the pupil's mind the idea of worship from the time of creation on. Besides the textbook, the pupil is each week to be given a story to be read at home as a review of the teaching received in class, and as the basis for answering the review questions of the text. One may doubt whether the best approach to the idea of worship on the part of the child and to the feeling of loyalty to the church is accomplished by so close an adherence to the history and life of the Hebrew people. The impression one receives from these materials is that the needs of the child have been somewhat forgotten in the effort to present certain sanctioned materials.

Junior High-School Division

Grade VII. The first volume of this group is *The Life of Our Lord.* The plan followed in this course is the same as in the one preceding. Besides the teacher's manual there is a pupil's manual which contains directions for the pupil's home work, such as Bible readings, memory work, written reviews, and special assignments. Supplementing the manual each pupil is required to have a notebook in which are to be placed the pictures, maps, and written work from week to week.

One wonders why it would not be well at this age to give the pupil a properly written story of the life and deeds of Jesus. Boys and girls are now reading in their public-school course the stories of great men and women with much appreciation and satisfaction. Instead of giving them this, the greatest of all lives, in equally attractive form, we offer them a list of questions to be answered through research in the Bible, for which children of this period are hardly prepared. One cannot feel that the great opportunity offered in this course has been properly utilized in the way the theme has been treated. This is all the more serious because the course has recently been revised, and will therefore presumably continue for some length of time in its present form.

Grade VIII. For pupils thirteen years of age the course is entitled *The Long Life of the Church.* The course begins with a brief survey of the history of the early church as related in the book of the Acts and, after presenting rather fully the life of Paul, continues with brief biographical treatments of the leading figures of the church up to modern times. The upbuilding of the devotional life and training in Christian service are continued parallel with the story of the church itself. A definite effort is made to link the instruction concerning the church in general to the thought of the pupil's own parish and its church.

In this course, as in the preceding ones, the pupil himself is not given materials to read and study excepting as he goes to the Bible for his reading. The teacher is depended upon to master the main amount of information demanded by the course and to hand it over in classroom instruction. This method would

be condemned for the public-school courses, and there is no reason to suppose it will work any more successfully in the church school. The story of the church and its great achievements can be made dramatically appealing to pupils of this age, and they should be given suitable materials to read at first hand in their own text book.

Grade IX. *Winning the World* is the course for pupils of fourteen years. These lessons deal with the geographical spread of Christianity from the days when the message was first delivered on to the time of the Boxer uprising in China. The story is told of how the church was carried to the Roman Empire, how the message spread in times of persecution, its invasion of the barbarian world, the invasion by the church of the Northland, the history of the crusades, the bringing of Christianity to India, its spread to the new world, to Africa, the islands of the sea, Japan, and China.

The theme is an inspiring one and is, on the whole, admirably handled. Not only is the teacher given a manual replete with information and suggestions for carrying out the course, but the pupil is himself supplied with a textbook containing stories of the characters and events. It is probable that the mistake is made of trying to do too much in the time available. One feels that if a smaller range of materials has been covered, thus allowing time for a fuller development of each theme undertaken, the result would have been of more interest and value to the pupils.

Senior High-School Division

Grades X–XII. The senior grades, or years fifteen, sixteen, and seventeen, are represented by three courses

as follows: For the tenth grade, *Jesus Christ Then and Now.* For the eleventh grade, *Our Bible.* For the twelfth grade, *The Creed and Christian Convictions.* At the time of the publication of this volume the three courses just mentioned were in the process of revision and are hence not described in detail.

Summary

Ecclesiastical emphasis. Of the Christian Nurture Series as a whole we may say that it is one of the most carefully devised and painstakingly worked out of all of the various curricula offered our church schools. It has been criticized by religious educators as being too ecclesiastical, but in response to this its sponsors reply that it is intended to be ecclesiastical, and that belief in the church as a fellowship and in churchmen as members of that fellowship who have a mystical relationship to Jesus Christ, makes necessary an institutional emphasis.

Without quarreling with this point of view one may, however, still raise the question whether the type of emphasis placed upon the institutional during some of the earlier years does not miss its purpose. Children cannot greatly profit by what they cannot at least in fair degree understand, nor will their loyalty be grounded by pressing upon them concepts that are beyond their grasp or appreciation. Having said this, let us hasten to add, however, that this series suggests a valuable principle which has been sadly neglected in most of our curricula, namely, that if we desire to cultivate loyal and intelligent churchmanship through our church school curriculum, we must somewhere in it present the church as an institution worthy of the admiration, loyalty, and support of its members.

While recognizing in this series one of the most important contributions yet made to the curriculum of religious education, one is perhaps still justified in saying that there are many evidences that the materials are not infrequently considered ahead of the interests and needs of the child. Where such is the case it results, one is led to believe, not from any failure to recognize the child as the controlling factor in the situation, but, rather, from a failure to interpret what will best meet the spiritual requirements of the child at the various stages of his development.

On the mechanical side the Christian Nurture Series, as printed, leaves much to be desired. In the interests of economy, the print and binding are below the standard of a number of other church-school series. The failure to give the child better-organized, better-planned materials of his own in stated textbooks is a grave weakness of the series.

Questions for Study and Discussion

1. Discuss the validity of the fivefold foundation used in determining the plan for the Christian Nurture Series.
2. What principles should govern in the amount and quality of materials to be memorized in religious instruction.
3. Justify or condemn the criticism that this series, in common with other series, places too much responsibility upon the teacher, failing to give the pupil material suitable for his own reading and study.
4. Compare the courses for the kindergarten division with those in other curricula, estimating their relative efficiency.
5. Judge the validity of the statement that the stories for the primary division are better selected for that purpose than are those of the kindergarten.

6. Compare five or more lessons from the primary division, selecting at random (as, for example, taking every fifth lesson), with corresponding lessons from the International Graded Series.
7. Do you believe that the emphasis placed upon the church as an institution in this series is likely to produce more loyal churchmen than will be developed by a curriculum which says little or nothing about the church?
8. Consider especially the age-adaptation of the courses of this series, selecting several which are best adapted, and several that are least successfully adapted
9. Examine several of the pupils' manuals and judge the effectiveness of the educational method employed.
10. With the help of the Score Card make a detailed evaluation of the courses for the age-division best answering to your interest in this series.

CHAPTER XXIII

THE LUTHERAN GRADED SERIES[1]

The Lutheran Church in the United States, in common with most others, consists of a number of divisions or sects. The largest and most important of these is the United Lutherans, who are made up of three distinct groups which merged in 1918. Prior to this merger the *Lutheran Graded Series* had been inaugurated by the General Council, one of the three bodies forming the union. The General Council was organized in 1867. In its early history the catechism and other unorganized "lesson leaves" furnished the materials for its schools. In 1886 a committee was instructed to report on a *graded system of instruction for Sunday schools*. The report was made in 1888, but not until 1895 were definite steps taken to begin the publication of such a system of lessons.

Persons and Plans

Theodore E. Schmauk was made editor of the new series, and has had most to do with its development, being called the "Father of the Lutheran Graded Series." Doctor Schmauk himself wrote a number of the texts. The other authors were likewise from among the leading scholars of the church, though probably none of them could claim special fitness or preparation for their task if measured from the side of a special knowledge of the child and his religious needs.

[1] Published by The United Lutheran Publication House, Philadelphia.

Educational point of view. Nevertheless, much credit is due this group, and their leader, for this early recognition of the child as distinct from adults in his religious development. From the first the graded principle was definitely recognized. The goal was to prepare a series adapted to all the different stages of the pupil's growth. So important was the proper nurture of the child conceived to be that a volume was projected to assist parents in the religious training of their offspring. Another was prepared for the training of the parents themselves.

The plan of the series provides for graded courses practically from birth to the end of the sixteenth year. The first six years of the Sunday-school period are covered by three courses, each intended to serve for two years. From ten years on a volume is provided for each year.

Mechanical features. In mechanical features the series is not uniform. The volume intended for mothers and the texts beginning with the course for ten-year pupils are bound volumes. Three different courses appear in both pamphlet and book form. The three volumes for years four to nine inclusive are issued only as quarterly pamphlets. Aside from this irregularity, the mechanical features are good. Type is satisfactory, the bindings durable, pictorial illustrations well executed, appearance attractive.

Ecclesiastical year. One of the accepted usages of the Lutheran Church is the practice of observing the Church Year. Much of the literature of the church is produced with this principle in mind.

The Graded Series is based somewhat upon the idea of the Church Year. Each text in the present series begins with New-Testament material rather

than Old-Testament material; in fact, the texts in many cases are evenly divided between lessons on the New and Old Testament. This is for the reason that the texts are used in conformity with the Church Year and the volume begins with the first Sunday in Advent. Beyond this arrangement of New- and Old-Testament materials there is little adherence to the Church Year.

Authorship. The editor of the series, Theodore E. Schmauk, is the author of a number of the texts in the series, namely, *In Mother's Arms*, *Bible Readings*, *Bible Facts and Scenes;* and also *Bible Geography*, which, although published, is not a part of the present authorized series. No authors are announced for *Wonderland*, *Workland*, *Pictureland*, and *Bible History*. *Bible Story* was prepared by the editor with the assistance of G. C. F. Haas, Joseph Stump, G. W. Mechling, and E. M. Grahn. The remaining texts of the series and their authors are as follows: *Bible Biography*, by J. E. Whittaker; *Bible Teachings*, by Joseph Stump; *Bible Outlines*, by Emma M. Schmauk. *Bible Literature*, which was originally in the series and is still published although not in the authorized course at present, was prepared by Rev. J. A. W. Haas.

Pre-School Age

In Mother's Arms, the first course in the Lutheran Graded Series, is intended to be a help to "Mothers of Babes from birth to two years of age." It includes directions for pastors, churches, schools, parents, and teachers. The book is designed as a "Mother's first textbook of child training, and instruction for Sunday and Parish Schools."

The material of the book is also issued in the form

of eight pamphlets, to be used quarterly over a period of two years. It is divided into chapters designed especially for the various individuals who are responsible for the child's religious training, but most of the material is intended for mothers. The text aims to give information about child life and the view of the church concerning the nature of the child. Emphasis is placed upon infant baptism and the continuous training of the child in the Christian life.

In the book form, this text is the most beautiful of the series. It is printed on fine paper and is well bound. The book is replete with pictorial illustrations, having seventeen full-page cuts and seven smaller cuts. These illustrations are chiefly of mother and child, and many of them are the Madonna pictures by world-famous artists. The volume contains a baptismal certificate and is frequently used as a memento of the child's baptism. The text emphasizes a theological view of the child rather than his psychological nature or the educational methods for mothers to follow. The volume is hardly up to the modern standard of child care and training.

Kindergarten grades. *Wonderland* is a course which consists of eight pamphlets designed for the teacher's use, and covers a period of two years. The material is intended for the children of four and five years of age, their first years in the church school. Accompanying *Wonderland* is the children's paper entitled *Sunbeams*. It contains both the lesson and other supplemental material. This two-year course consists of "stories from the wonders, miracles, and heavenly side of the Bible."

Wonderland is constructed along the following lines: the wonder story (with title and Scripture

reference); picture illustrating the lesson; the golden text; a song; the teacher's explanation of the story (with a theme which varies from the general lesson theme); a prayer, a song; pedagogical suggestions to aid the teacher; an "additional story" or lesson; occasionally catechetical material; and closing questions on the first (or wonder) story of the day's material.

In the two-year kindergarten period the additional story and catechetical material include: the Lord's Prayer, the twenty-third Psalm, the Ten Commandments, the Beatitudes, Psalm stories, the Apostles' Creed, Scripture verses, stories, and character stories.

The general content of the lessons is biblical. The second portion of each day's work or lesson is largely extra-biblical and illustrates the theme of the additional or second story of the day. The two lessons appointed for each day are widely separated in thought and content. During a year one half of the lessons are drawn from the Old Testament and one half from the New Testament, the latter appearing during the first half of the Church Year—beginning with Advent, or about the first Sunday in December. The observance of the Church Year in the selection and organization of the materials is a principle that is followed in part throughout the entire series.

Many of the lessons bear upon incidents in the life of Jesus. Some of the extra-biblical material is highly commendable because it deals with the thought of God as a present factor in life. The first story of each day aims to furnish fact-material from the Bible, and the "additional story" provides material for the cultivation of the Christian virtues. A hymn and a prayer accompany each day's lesson. Many of the hymns are over-age, as also are many of the prayers.

There is no material of an expressional nature, such as handwork, or projects, nor any suggestions for activity in the program. One feels that these materials are formal, theological, and biblical to a degree that makes them quite unsuited as an introduction to religion for the child of four or five years. They are overage both in their content and their method.

Elementary School Division

Grades I and II. *Workland* is the volume for teachers of children six and seven years of age. It consists of eight pamphlets issued quarterly. For the use of the children there is the accompanying weekly paper called *Sunshine*.

Workland receives its name from the fact that sand-table work is introduced into the instructional methods. One aim of this unit is "to arouse the child to self-activity." The materials are largely biblical, and aim to give the child the content of the Bible with simple applications. A large section of the lessons is devoted to "The Miracles of the Lord Jesus." These are taught to show the power and uniqueness of Jesus.

The essential features in the construction of each lesson are: "the Scripture foundation," or selection from the Bible upon which the lesson is founded; "what the scholars are to be taught"; preliminary conversation, in which the teacher prepares the pupils for the lesson of the day; the story; and the questions on the story. Each lesson is accompanied by an illustration and also a line-drawing for guidance in the sand-table work.

Much of the material in this unit is in conversational form. The method intended is for the teacher

to familiarize herself with the content so that she can conduct the class with ease. The teacher tells the story and gives directions for the pupils to work out the story in the sand. The text contains no hymns or prayers, and in this feature is less serviceable than the earlier unit, *Wonderland*. The course also lacks in directions to the teacher, and in information concerning the nature of the pupil of this age. all of which would make the text more helpful to the instructors. The materials are too narrow in their scope and their adaptation to the child is not effectively accomplished. In pedagogical helps, the course is far below present-day standards.

Grades III and IV. *Pictureland* consists of eight quarterlies designed for the instruction of children eight and nine years of age. The unit takes its name from the fact that emphasis is placed on the use of pictures with this age-group. In connection with *Pictureland*, which is the teacher's guide, the pupil is supplied with *Pictureland Weekly* and *Sunrays*, and the department of the Sunday school is supplied with a large *Biblical Picture Chart*. This literature is unified through the use of the same picture in all four publications for the same lesson.

The subject matter consists of a "two-years course of standard Bible stories, following each other in order with special reference to the festivals and the seasons of the Church Year." Each lesson includes the picture, thoughts for the teacher, teacher's outline of the story, the story, and applications. Memory work is provided for each day's work. The material centers around aims which are frequently deeply theological; for example, an aim stated for the lesson "David and the Prophet Nathan" is "To realize

that when we know that we have sinned we should feel sorry for it, confess it, and renew our Christian faith, i. e., we should repent."

No hymns or prayers for the use of pupils appear in the lesson text. Each quarterly is introduced with a one- or two-page letter or statement to the teacher giving suggestions as to the purpose of the lessons for the particular quarter, and the proper method of their presentation. It is evident that this course is subject to the same criticisms that apply to the preceding two; they are all relatively unsuited to their purpose.

The three units, *Wonderland*, *Workland*, and *Pictureland*, designed for the first six years of the church school, appear in uniform pamphlet style. As pamphlets they rank high in mechanical make-up.

Grade V. *Bible Story* is the first bound volume in the Lutheran Graded Series intended for use as a textbook in the church school. It is designed for children ten years of age, and comprises both a pupil's text and an accompanying teacher's manual.

This course is described as "a textbook which contains a year of selected stories arranged to harmonize with the Church Year; therefore it begins with the New Testament. The child from the Primary Department has had a large number of Bible stories but they have been unclassified in his mind. The first business of the Intermediate Department is to classify and bring these numerous and hazy stories into order, hence the retelling of the stories, which are a series of simple picture scenes, the object of which is to lay the foundation of Bible Knowledge."

The volume reflects the general characteristic of the entire series, in that it is largely built on the plan of giving biblical information and the objectives

center about the child's grasping of that knowledge. The text, if conscientiously taught and well studied, will acquaint the pupil with much of the best in biblical literature. That it is well suited to the ten-year child cannot be claimed. The volume is profusely illustrated with a full-page picture for each lesson. For the most part, the pictures are reproductions of famous paintings by the great artists.

The essential features of each day's lesson are: the illustration, memory verse, questions and answers, the lesson to be taught (sentence form), a list of spelling words with their meanings, and the lesson story. The latter is not verbatim biblical text, but is the biblical narrative material rewritten.

Grade VI. *Bible Readings* is designed for pupils eleven years of age. This volume naturally follows the one of the preceding year. It presents a large number of additional Bible stories in the text of the Scripture itself, which it offers as "the choicest specimens of literature for youth in the English language."

The text contains fifty-two lessons, twenty-six of which are devoted to New Testament materials and an equal number to the Old Testament. Each lesson is constructed on a plan which uses just four pages of the textbook. Essential features of each lesson treatment are: Designs of the Bible and scroll with mortices for the use of different material in each lesson, questions bearing on the facts stated in the two designs, the lesson story given in exact biblical words, questions on the biblical story, and memory work. Occasionally a memory hymn is included in the day's lesson and questions are attached to the memory hymn work. The materials of instruction are entirely biblical.

While the text sets out to be a "precept-book" it uses far more narrative material than any other type. Old-Testament narrative, the synoptic Gospels, and the Acts furnish the greater part of the content, there being but little from the Psalms, Wisdom literature, and the prophetical books. The volume contains eighteen hymns, largely suitable for adults rather than for children. There is no treatment of the nature of the pupil for the guidance of the teacher. Maps, charts, suggestions for supplementary materials, and other desirable helps for teachers are lacking. Here again the child is sacrificed to the materials.

Grade VII. *Bible History* is the course designed for children twelve years of age. It was originally intended for pupils of eleven years, but was found too difficult and has been advanced one year in the series. The purpose of the course is indicated in the preface of the teacher's manual, which says that this text "is a decided advance over *Bible Story* in method and in bulk of matter. The difference in the two books is that between an advanced primer and a reader; between a story book and a school history. . . . *Bible History* is essentially a reading book. Scholars are expected to become readers of a series of events in their connection and to reproduce them in recitation. The teacher's questions are few and comprehensive, and the scholar in replying is to be the narrator of the whole scene. The spiritual application of the lesson is to be drawn from the page of memory passages prefixed to each chapter."

As in the preceding volume, each lesson uniformly occupies four pages of the text-book. The first page is devoted to memory Scripture passages and selections from Luther's *Catechism*, this being the first

text in the series which formally introduces material from the *Catechism*. The basic material is wholly biblical, although it is rewritten and does not appear in exact biblical language. At the close of each story is a summary of events.

While the text is evenly divided in number of lessons between the Old and New Testament, yet the lesson references include nearly three times as much Old-Testament material as New-Testament material. The unit is one of two in the series which has an accompanying teacher's manual. The manual volume differs from the pupil's text in having a page added to each lesson with questions and other helps for teachers.

Grade VIII. *Bible Facts and Scenes*, the full title of which is *Bible Facts and Scenes, and Seed Thoughts of Truth*, is planned to be a "simple and easy Bible Geography" for the use of children thirteen years of age. Originally a "Bible Geography" was provided for this age, and the book is still published, but it was found to be too difficult for children thirteen years old.

The text consists of fifty lessons built on topics. The preface states that the volume was prepared "somewhat after the order of a textbook in the public school." However, the author adds, "the lessons are not devoid of spiritual and devotional power, for Scripture texts and practical lessons are woven directly into the narrative."

As an example of this combination of geographical and spiritual materials we turn to Chapter XI, which is entitled "Beautiful Galilee." Toward the close of the chapter the town of Endor is mentioned. The following paragraph then follows: "There are some people who seem still to prefer reading their fate from such persons as the witch, Endor, to being saved by

the great and glorious Son of God, who was brought up at Nazareth. The good and the bad, Nazareth and Endor, are very near to each other in the world, but they are very far apart in the world to come" (page 45).

Illustrations abound in the text. There are thirty-eight half-tone engravings, and forty-one line maps and line-cut engravings. Many of these are too small for practical purposes. The volume aims to be a geography, but it purports to be a "divine" geography, in that it relates the dealings of God with a people in a particular part of the world. The course would appear to meet the needs of Week-Day Religious Classes more satisfactorily than the purposes of Sunday school classes meeting once a week. It is doubtful whether it is well adapted to either purpose.

High School Division

Grade IX. *Bible Biography* is intended for pupils fourteen years old. The objective of the course is to supply lessons in character which, "rightly studied and taught, should leave a deep impression for a lifetime on the spiritual and moral nature of our students."

The volume consists of fifty-two chapters, twenty-one of which are devoted to New-Testament and thirty-one to Old-Testament characters. Eight of the twenty-one chapters dealing with New-Testament personages are devoted to the life of Jesus. The major characters of both Old and New Testament are treated in a narration of events. In order to cover all the materials desired in the course it became necessary to treat several characters in single chapter, and the extreme case is found in the last chapter, which is devoted to "The Twelve Minor

Prophets." It is readily seen that it is impossible to do justice to this theme in one chapter.

A very practical aim is held in mind by the author for the book: "May the noble lives here sketched incite the young people of our church to lives equally noble; and may every grievous sin recorded teach them to shun sin for its own sake as well as shrink from its awful outcome." The general concept of the course is good, but the treatment of the subject matter is largely historical and lacks the element of appeal to youth of the age for which it is designed. The teaching of the fundamental virtues through this material will depend upon the ingenuity of the teacher to draw the lessons from the materials, for the text carries little or no suggestion for the application of the matter in this way. It is just to say that the course has missed a great opportunity.

Grade X. *Bible Teachings*, for pupils fifteen years of age, is "a summary of Christian doctrine and Christian character drawn from the Word of God." It aims "to present the doctrinal and practical teachings of the Bible in a form suited to the comprehension of the intelligent youth of our church."

The Preface states: "The book sums up the biblical teachings concerning divine truth and human life, and presents the principles of the Christian religion both for the guidance of faith and intellect and for the formation of character. It endeavors to concentrate both the doctrinal and practical strength of God's Word and to give the substance of dogmatics and ethics in biblical and popular form with sufficient comprehensiveness to enable those who use it faithfully 'to give a reason of the hope that is in them,' to train up the youth to an appreciation of the substan-

tial, adequate, and life-controlling character of the doctrines of God's Word."

In spite of this formidable statement, the text contains much practical material suitable for influencing the personal life and meeting the needs of the pupils. The fundamental virtues are emphasized, as are social duties and obligations, though this feature is presented in an abstract rather than a concrete way. A fair amount of the material deals with the nature of the church and the individual's relation to it.

The volume has marginal references on each page, which is true of no other text in the series. A collection of memory verses appears in the back of the book. The text was prepared on the basis of a clear objective, to which the materials are reasonably well adapted. Whether the objective sought is the one that should govern for this age many will doubt.

Grade XI. *Bible Outlines*, the last textbook in the Lutheran Graded Series as now authorized, is "a study of the Bible by books." It is intended for pupils sixteen years of age. In the original plan of the series a volume entitled *Bible Literature* was prepared for this age but was found too difficult, and was supplanted by the present volume. Bible Outlines is "a practical guide to such a study of the Bible by books as can be made in fifty-two Sundays of the year, and provides the scholar and teacher with definite directions and material for preparation and recitation." The textbook "does not supplant the Bible. It must be used as a companion to the Bible, and not independently of it." There is little or nothing in the text to show the relations of the content of the text to the individual needs of the pupils, their obligations to the church, or their relations in society.

In plan, each chapter consists of the following sections: subjects to be investigated, the occasion and object of the book, contents of the book, teaching of the book, scripture to be committed, scripture to read at home, and scripture to be read in the class. It will readily be seen that the course takes little account of the personal life, but is designed largely as a guide to the study of the Scriptures. The materials, not the student, are the goal. The text makes the traditional rather than the scientific approach to the books of the Bible. The lessons for the most part are too comprehensive. In most cases an entire book of the Bible is assigned for one day's lesson and in several cases more than one book is assigned for study. Many Introductions to the Bible exist which are better than this one as a textbook for young people.

Summary

Taken as a whole, one must rank the educational efficiency of this series as very low. Even granting the theological and ecclesiastical point of view of the church it represents (and with this the present treatment has nothing to do), the curriculum provided is not a suitable instrument for the reaching of the goals sought. Though the founders of the series deserve great credit for the spirit of enterprise which actuated them, and though they caught a glimmer of the great truth that the child must be at the center of the curriculum, yet they were unable to put into practical form the generalized truth they possessed.

Evidences are not lacking that this markedly educational church recognizes the limitations of its present curriculum and will seek at no distant date to remedy them.

Questions for Study and Discussion

1. Refer to a cyclopedia or other source of information and learn something of the origin and history of the Lutheran Church in America.
2. What historical and present-day evidences are there that the Lutherans believe in the educational method in religion?
3. At the time of the origin of this series what other graded series, if any, were in the field?
4. Do you think that a church which is strongly theological or doctrinal in its point of view is likely to develop a curriculum which is well suited to childhood and youth?
5. Compare the literary style and structure of the earlier units of the series with corresponding units from other series and determine whether from this point of view the needs of the child have been well met in this series.
6. Can you discover any educational reason why the courses for ages four to nine inclusive are issued in pamphlet form while the other volumes are bound as textbooks?
7. Study the pedagogical provisions made for the help of the learner and the help of the teacher and estimate their value compared with this feature in other series.
8. By means of the Score Card evaluate several courses of this series and compare the results with corresponding volumes from several other series.
9. What do you consider the points of greatest strength in the Lutheran Graded Series?
10. What do you consider the points of greatest weakness in the Lutheran Graded Series?

Note: For an exhaustive study of the Lutheran curriculum consult an unpublished thesis, *The Development of the Lutheran Graded Series of Sunday School Materials and an Evaluation of the same*, by Paul H. Heisey in the Northwestern University Library.

CHAPTER XXIV

THE WEEK-DAY CHURCH SCHOOL CURRICULUM

When, some ten years ago, the movement for week-day schools began, the church found itself without a curriculum for its classes. The Sunday-school materials were none too satisfactory for their own uses, and could not be repeated in the week-day schools. The church possessed no organization qualified to produce a new curriculum out of hand, nor did most of the religious organizations have, or care to risk, the considerable fund required to provide a wide range of materials for a new and untried movement whose future was thought by many to be problematical. A still further complication arose from the fact that the week-day church school almost from the first showed a tendency to develop as an interdenominational movement, and therefore was not wholly responsible to denominational publications.

The result was that for a time each individual week-day school was left largely to its own initiative to select or create materials for its curriculum. Some schools simplified, even if they did not solve, their problem by going directly to the Bible and selecting their lessons from that. Others tried expanding or "warming over" the Sunday-school lesson of the previous week. Still others borrowed selected lessons from various standard Sunday-school series or other

sources and had them mimeographed or printed in temporary form. And some went directly at work on the problem of building a new curriculum from the ground up. Indeed, the movement is yet so new that all these methods of providing materials for the week-day school are still in operation.

Problems Involved in Making a Week-Day Curriculum

Many troublesome problems confronted the first builders of the week-day curriculum, and naturally most of these problems have not yet had time for full solution.

Elements of uncertainty. Who should be commissioned with responsibility for producing a week-day curriculum? All denominations have their close-knit organizations, each individual and section of which is given definite responsibilities and held to the performance of certain services. Week-day schools came upon the church unawares, so to speak, and naturally did not fit into the scheme of things as they were. The question which necessarily arose, and which is still for the most part unsettled, was to whom should be assigned the task of providing week-day materials. Should new agencies be provided or should old agencies have responsibilities expanded to include this new task? The various denominations had their Sunday-school editors, subeditors and writers, but these were already heavily burdened, and might well hesitate at adding so enormous a task as that of creating a new curriculum. Besides, it was not certain in the minds of many that the new week-day curriculum should be modeled after that of the present Sunday-school curriculum, and it might prove difficult, if not

impossible, for those who had given themselves so long and completely to the providing of one type of curriculum materials to change about and develop a new and distinctive type.

Task seen to be a great one. Independent publishers began to see something of the possibilities opening up in the field of week-day religious instruction, and carefully to consider the launching of new materials to meet this demand. That week-day materials must be thoroughly graded was seen from the first, however, and to provide a score or more of teachers' manuals and pupils' books such as would be required demanded an initial investment which commercial publishers hesitated to make, and they have to this time offered no contribution to this field.

No sooner was the week-day church school movement well under way than the International Lesson Committee, though constituted and maintained to provide Sunday school materials, rightly raised the question whether its responsibility did not extend to the curriculum required by this new movement. That Committee even began to consider whether it should not broaden its functions to assume responsibility for "An international Curriculum of Religious Education," this term being meant to apply to all schools directly under the control and management of the church, such as the Sunday school, the vacation church school, the week-day church school and teacher training courses.

Nature of the materials. Another important question to be answered was that of the nature of the week-day church-school materials. This question, of course, depends on the aims conceived for the week-day school. Is it to be simply an expansion of the

Sunday school, offering the same type of instruction and training, or is it to be different in its scope and nature? Should the materials follow after the model of the Sunday-school lessons, aiming only to supply enough subject matter of the same type and quality for one or two days a week additional? Or, if the week-day materials should differ from the Sunday materials, what direction should this difference take? Are the week-day lessons to be more religious, or less religious, or are they to be religious in a different way? Should the week-day materials bear a denominational stamp, or should they be thoroughly nondenominational?

Not all of these questions have yet been answered, but the answer is becoming reasonably clear to some of them. The week-day materials should not be a simple expansion of the Sunday lessons. This is because the average Sunday-school lessons are inferior in their pedagogy to what should be provided for the child in the new curriculum made in the light of present-day educational standards and science. The Sunday-school lessons also lack the rigid educational quality, the standards of thoroughness and mastery, which should characterize week-day religious education.

A nondenominational week-day curriculum. The week-day church-school curriculum should be nondenominational. First of all, this is for the immediate and practical reason that the week-day church school, if it develops broadly, will quite certainly have to develop as a joint movement of the churches. The first reason for this is that the week-day church school must accommodate itself to and neighbor with the public school which, because of being already on the

ground, claims a prior right to the child's week-day time. The public school should not be asked, and will not respond if asked, to deal with several individual churches of a community, being obliged to adapt its program and work out the necessary adjustments with each separate church, instead of accomplishing the coordinations with one central church organization acting for all the churches of the community. Another reason why the week-day church school must develop as a joint enterprise of the churches is that only in this way will it exert full appeal to public interest and secure the cooperation and support of that part of the church's potential constituency which now eludes its influence.

The week-day church-school curriculum should be nondenominational for the further reason that denominational consciousness is already too strong among our churches. Instead of being a unifying and integrating bond in a community, it often happens that denominations are a divisive factor, introducing tension and strain where there should be harmony, and interfering with moral and religious enterprises through separating forces that should work together upon great common interests. It is the business of the week-day curriculum to provide first of all for the great common elements, the minimum essentials of righteousness, obedience to recognized ethical principles, knowledge of the Bible and the fundamentals of the Christian system, which constitute the basic concepts and the practice of all denominations.

Correlations of the week-day curriculum. It goes without saying that the program of religious education offered the child should be as nearly as may be a unity, no matter how many different organizations are con-

cerned in providing it for him. This means that week-day religious instruction and Sunday instruction should as far as possible be correlated. But the problem of relating the week-day and the Sunday work presents many puzzling questions and grave difficulties. First of all there are different teachers for the Sunday and the week-day instruction. There are also different class groupings and gradings. The Sunday schools are denominational while many of the week-day schools are interdenominational. There is no standard Sunday-school curriculum used by all the denominations, nor, indeed, any that is used in all the schools of any one denomination. The Sunday-school curriculum therefore will offer a practically impossible basis for correlation until Sunday and week-day religious instruction can be carried on as a unit under a single organization, and with the same teachers for both Sunday and week-day sessions.

To correlate week-day materials with the curriculum of the vacation church school also presents almost insurmountable difficulties. Here, again, is a discontinuity of organization and management, broken groupings of students, often the bringing together of children of several denominations, and the introduction of a considerable student group who have no connection either with the Sunday school or the week-day school.

Probably the best that can be done at present, therefore, is to make the nature and needs of the child the center of the correlating process. If each curriculum that serves the child is careful to meet the requirements of his age, experience, and religious needs, the fact that the materials offered are not continuous will not matter so greatly. Better far to

have three distinct curricula fit closely with the needs of the child than to have one organically unified curriculum which misses his needs as completely as do some sections of the present Sunday-school curriculum.

Such problems as those just discussed have agitated the week-day curriculum makers from the beginning and are still troubling them. Evidences of an attempt to solve some of them will be seen in the materials whose description here briefly follows.

The Gary Leaflets

In 1913 week-day classes in religion were organized in Gary, Indiana. They were in the beginning denominational, each of several churches instructing their own children. Soon the classes were joined into one interdenominational organization and the program grew until more than three thousand pupils were enrolled in the classes.

Plan. Immediately upon the opening of this work it was seen that a curriculum must be developed to meet its needs. The result has been the "Gary Lesson Leaflets." These have been produced under the editorial supervision of Mary E. Abernethy, principal of the Gary school. The Gary Leaflets are graded on a two-year scale, the first course being intended for grades one and two of the public school, the second group for grades three and four, the third group for grades five and six, and the fourth group for grades seven and eight. For each course there are two sets of materials, one consisting of leaflets for the teacher and the other of the text for the pupil. Each course contains sixty-two lessons, or two lessons to the week for an eight-month school year.

Originally the intention was to provide an interchangeable course for each of these four two-year groups, thus aggregating eight sets of materials, or one for each year from the age of six to the age of thirteen inclusive. Only four such sets have been published however.

In plan the Gary Leaflets do not differ radically from the corresponding units of the international Graded Lessons. Indeed, some of the lessons of the Gary Leaflets are built directly upon specified lessons of the International Series.

Group I (grades 1 and 2). The different courses of the Gary Leaflets do not bear individual titles, and are therefore designated only by numbers. The earliest unit, prepared by May K. Cowles, comprises lessons grouped about the following five themes: God Our Heavenly Father; God's Messages; Personal Conduct; Jesus' Life and Mission; Pleasing Jesus. Approximately three fourths of the lessons are based upon biblical materials, the remainder having to do principally with incidents and experiences in the child's own life, nature as a source of materials being practically ignored.

The teacher's manual offers an outline to be followed for each individual lesson, suggesting biblical readings and other references covering both the subject matter and the pedagogy of the lessons. After a suggested approach to the lesson topic a story is presented for the teacher to tell the class, and handwork is outlined bearing on the materials.

The leaflets given the children consist almost altogether of outline pictures to be colored, though in a few instances simple sentence-completion work is offered, and questions to be answered from Bible study.

Group II (grades 3 and 4). The second course, prepared by Mary E. Abernethy, and planned for children of eight and nine, is based upon a chronological study of the Old Testament from the biographical point of view. Except for eight out of the sixty-four lessons the materials are all drawn from the Bible. After six lessons on "Beginnings" come lessons on Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Gideon, Ruth, Samuel and David. The course ends with several missionary stories dealing with characters of modern times.

In plan and method of treatment this course resembles the preceding one, though here the lesson stories are in some instances left for the teacher to develop. The pupil's materials contain more sentence-completion work which, together with the coloring of outline pictures and the writing down of occasional memory texts, constitutes all the activity required in connection with the year's lessons.

Group III (grades 5 and 6). This course was prepared by Jeanette Walter, for pupils ten and eleven years of age. It takes up a rather detailed study of Hebrew characters and history under the following six themes: The Judges, The Kings, The Prophets, The Exile, Life in Exile, The Return. The last four lessons of the course are on later missionary topics. Among the Bible characters studied are Deborah, Gideon, Ruth, Samson, Samuel, Saul, David, Solomon, Elijah, Elisha, Hezekiah, Josiah, Jehoiakim, Daniel, Esther, Ezra, Nehemiah, Judas, Maccabæus.

In this course, as in the preceding one, the lesson stories are not fully given in the text, but are only sketched, or occasional suggestions given, the teacher

being required to go to the Bible and work out her own story for the lesson. The pupil's leaflets for this course consist chiefly of questions to be answered from the Bible stories, sentences to be completed on Bible references and pictures to be colored.

Group IV (grades 7 and 8). The fourth unit of the Gary Leaflets was prepared by Maud McLaughlin, for pupils of twelve and thirteen years. This course, like the preceding one, deals almost entirely with Hebrew history and biography, no single lesson being taken from outside the Bible. Six themes as follows serve for grouping the sixty-four lessons; Founders of the Nation; Beginnings of the Nation; Conquest and Colonization of Canaan; Establishing the Kingdom; Dividing the Kingdom; Period of Exile and Restoration.

In this, as in other texts, the teacher is given extensive readings for the enrichment of her own knowledge of the subject. Memory work is suggested, the aim of the lessons stated in each instance, and directions given for conducting the lessons. The lesson story is not given in the manual, but the teacher is offered suggestions for going to the Bible and for the planning of her own story from the biblical account. The pupil's materials require that he refer to the Bible for certain information and then answer questions based upon such passages in his notebook. Sentence-completion work is also required and occasional essays or stories are to be written.

Evaluation. Credit should be given those responsible for the Gary enterprise for an earnest attempt to create materials with which to carry on their work. Criticism must nevertheless be made on the courses as developed. The educational standard proposed

is hardly above that obtained in the average Sunday school, although the children are excused from public-school duties to attend the classes in religion. In so far as the lesson stories are written in full they do not show a mastery of story technique, nor even always of the art of writing good English. The expressional activities proposed for the children are formal and unfruitful in the extreme. Throughout all of the eight years of the course the pupil is himself given no single story to read or lesson to prepare except from the passages to which he is cited in the Bible. The lessons for the entire series are approximately ninety per cent biblical—nature, literature, history, everyday incidents and biography, except for occasional missionary biographies, being almost entirely neglected.

In the lessons based on biblical materials the Old Testament predominates so completely that the last three courses show not a single lesson title from the New Testament. Just why children from eight to thirteen years of age should devote several years, two lessons a week, to Old-Testament characters and to the rather detailed and technical history of the Hebrews to the exclusion of a study of the life and teachings of Jesus is difficult to see. Taking all these things into account, we are forced to say that in content, in composition, and in method the Gary Lessons Leaflets fall far below the educational standard of the day, and offer no permanent contribution to the curriculum of the week-day church school.

Baptist Week-Day Series

The Baptists are one of few denominations which have so far attempted to create a week-day church-

school curriculum. This they have done under a series of lessons entitled "Week-Day Religious Education." The materials consist of a series of paper-bound booklets meant to supplement the Sunday-school lessons of the corresponding grades. So great was the pressure for materials to meet immediate calls, that several of the courses were first issued in mimeographed form, and bound between printed covers.

Close to Sunday-school lessons. That authors and editors recognize a very real danger in basing week-day instruction on Sunday-school materials is seen in the fact that the teacher is urged to be careful to see that the week-day lessons are not a mere repetition of the Sunday lesson. It is insisted that the *truth* be re-taught and that the *materials* be not repeated, though the primary division is advised to utilize the week-day period for the retelling of the Sunday story.

No lesson materials are given to the pupil himself, nor are the stories of the lessons elaborated for the teacher. In fact, the various courses as issued are hardly more than program guides, and even as such do not in all cases, it is to be feared, represent adequate pedagogical insight. All experienced teachers will agree that any system of lessons which is based entirely upon the supplementing and review of lessons already covered is foredoomed to failure. Children do not respond well to the repetition and review of lessons, even in the public school. When it is considered that many of the Sunday-school lessons are not themselves of great interest to the children, the week-day problem is all the more complicated if the Sunday-school lessons are used as a foundation. The church that undertakes to make a week-day curriculum

by the simple process of expanding any series of Sunday-school lessons now available is only temporizing, and is failing to meet fairly a responsibility that cannot be escaped.

The Westminster Textbook of Religious Education

The Presbyterians are another of the denominations seeking to create their own week-day church-school curriculum materials. This series is issued under the editorship of John T. Faris, and is called "The Westminster Text Books of Religious Education." These are meant not only to serve the Presbyterian week-day church schools but also the Sunday schools of those churches which desire to unify their educational program. Strictly speaking, therefore, the series is not a week-day church-school series, though its inception is due to the rise of the week-day church school.

Plan. In the Westminster Series three lessons are provided for each week, excepting in the primary division, where but two lessons are given weekly. The Sunday lesson is meant to be chiefly devotional, the week-day lesson informational, and the third lesson, which may occur either on a week-day or on a Sunday, is designed primarily to give opportunity for expressional training. Forty-two lesson groups of three sections each (two sections for primary grades) are thus provided for each grade, the intention being to furnish material for the period of the public-school year.

The lessons in all courses of this series are limited practically to biblical materials. When any extra-biblical subject matter is brought in, it is for the purpose of supplementing or illustrating the teaching

of matter from the Bible. In the primary lessons some attempt is made to introduce the nature motive, but even here the necessity seems to be felt of correlating each lesson closely enough with biblical materials to give it a biblical flavor. Conforming to the method used in most Sunday-school publications, the text-books are planned for the teacher's use rather than for the pupil's. The pupil is expected to keep a notebook and to carry out certain directions therein, but he is given nothing himself to read or study even for the weekday course.

Pedagogical shortcomings. Strangely enough, though one chief reason urged for this series is that the lack of correlation has been detrimental to educational efficiency in other series, the Westminster Text Books so far separate the informational, the devotional, and the expressional phases of religious training as to assign them to different days of the week. The teacher is told that the informational lessons are largely for the intellect, and that the devotional lessons are largely for the heart, while the expressional lessons are to put into effect the teachings and impressions of the other two. This would seem to mean, then, that the intellect is to be trained, say, on Tuesday, the heart on Sunday, and expression given to these two types of training on Friday. Of course this is ridiculous and the plan of the lessons is actually better than the explanation of the principles upon which they depend; for the separation between the informational, the devotional, and the expressional is not so absolute as the editor's statement would indicate. Nevertheless, there is a failure to recognize the fact that life, even the life of the little child, is such a unity that when the intellect is being enlightened is the

very time when the heart is to be stirred, and expression given through action and conduct.

Difficulties of correlation. Whether a series of correlated lessons will succeed in a system of religious education where these lessons must be taught in schools presided over by different teachers on Sunday and on week days, and in classes where only a part of the pupils who are present on Sundays will be present at the week-day session, remains to be proved. It seems probable that the making of Sunday and week-day lessons into one close-knit series must wait upon the time when the organization and administration of the church schools and classes shall be the same for Sundays and week-days.

The Abingdon Week-Day Religious Education Texts

The most ambitious attempt so far made to provide a curriculum for the week-day church school has resulted in The Abingdon Series of Week-Day Church School Texts. This is a closely graded series beginning practically with birth and covering the intervening years to the end of the high school. In addition to the graded courses are a number of volumes intended for special uses. *The Abingdon texts are nondenominational in purpose, in materials, in authorship, and in use.* They aim to present the great fundamentals of Christian education which are accepted by all Protestant groups, and number among their authors members of most of the major denominations. No doubt in part because of this absence of sectarian bias they have found their way into the schools of many churches. The series has been developed under the general supervision of David G.

Downey, and under the immediate editorship of George H. Betts.

Basic principles. Among the principles set up to govern the preparation of the texts are the following:

1. To give church-school pupils as carefully graded and well-organized a series of textbooks for the study of religion as are provided by the public school for the various courses there.

2. To make the materials of each text meet the religious needs and capacities of the child of that particular age; and to make the series as a whole serve the demands the individual, society, and the church have a right to make of the curriculum.

3. To make the materials both in content and plan embody the scientific principles of education without losing the religious warmth and spiritual dynamic necessary to make them effective in the teaching of religion.

4. To make the courses supplement the work of the Sunday school and correlate in grading and content with the work of the public school.

5. To represent in their literary quality and in their mechanical structure and attractiveness the best of the modern art of textbook making.

6. To make the books sufficiently interesting so that the pupil will desire of his own accord to study them, and sufficiently teachable so that their presentation to pupils will prove a satisfaction and delight to worthy teachers.

The educational point of view governing the series recognizes intelligent Christian conduct and character as the end and test of all materials and instruction in religion. To reach this goal a rich and varied body of information is supplied, motives are organized, ways are opened to put into effect the lessons and ideals set forth. Subject matter is never looked upon as an end, but always as a means. To learn an ethical

lesson is to live it. To appropriate a spiritual truth is to build it into expanding experience. To be a Christian is to follow a Christian program of action in personal conduct and in social relationships. Mastery of materials comes only by self-activity; hence, from the primary grades on, *materials are supplied for the pupil's own study, investigation, application.* The child is not asked to be a mere listener, as in so many of the current lesson series.

Plan of organization. Up to the eighth year a manual is supplied for the teacher for each year, and suitable materials are provided for the pupils, either through a packet accompanying the text or by directing where the required equipment may be secured. Beginning with the eighth year the plan provides for *textbooks in the hands of the pupils* and an accompanying manual for the teacher. This fact suggests that the series seeks to place the study of religion on a serious educational basis such as obtains in public-school subjects.

Each year's work consists of sixty-four lessons, or two per week for a school year of eight months. This number was determined from the practical experience of week-day church school classes finding it inadvisable to begin their work the first week of the public-school semester or to continue it during the last week of the semester, the church-school semester thus being limited to sixteen weeks. From the eighth year on each semester has its own distinct course, or two courses of thirty-two lessons each to the year. For the twelve grades of the public-school period alone, therefore, twenty-four texts are provided, or with the accompanying manuals for teachers, forty-eight units. Counting texts for the pre-school age and volumes

for missionary and other special uses, the aggregate number of books comprising the series reaches nearly seventy.

Evaluation not attempted in this discussion. *In view of the fact that the present writer personally helped plan every volume of the series, read it in manuscript, and freely offered suggestions upon it, it would, of course, be wholly unprofessional for him to attempt an evaluation of the courses. He will therefore only venture to describe the various units of the series, leaving the estimate of their value to be made by the reader and the educational public.*

Materials for Teaching Religion in the Home

No program of religious education which omits the home can succeed. The child's religious impressions should begin long before the church can bring its influence to bear upon him. Furthermore, if religion is to be a way of life and not merely a set of forms, it must find expression in the laboratory of everyday experience. For the little child this laboratory is the home. Nor can any teachers supplied by the church, no matter how perfect their art, ever take the place of the parents in teaching and exemplifying religion to the child. For this and many other reasons the church should provide for the home a practical program of religious instruction for children in religion and teach the home how to put this program into effect.

Materials for home instruction. Acting upon these principles the Abingdon Week-Day Series has provided the following volumes for use in the home:

The Mother-Teacher of Religion, by Anna Freelove

Betts, is a guide to the early home training of the child in religion. In simple direct fashion, with many concrete illustrations, it tells how to proceed with the young child. It describes the method to use in teaching to pray, in teaching about God and about the Bible. It offers a considerable number of picture stories, Bible stories, suitable pictures, little songs, plays, and occupations. It tells how to plan the Sunday in the home, how to use the bedtime story-hour, and how to conduct family worship so that children will have a part. A carefully selected list of books for additional reading guides the parent to further study in this field.

Home Lessons in Religion, by Samuel W. Stagg and Mary B. Stagg, is the general title for three separate manuals of religion for mothers of young children. The first of these volumes is called *The Three-Year-Old Child;* the second, *The Four-and-Five-Year-Old Child;* the third, *The Six-and-Seven-Year-Old Child.*

Each of these manuals gives a simple and brief discussion of the religious needs and capacities of the child of the age concerned, and in addition offers suggestions for the carrying out of a daily program for teaching the child religion in the home. Then follows the outline for daily lessons for the child for every day in the year except Sunday, which is to be devoted to the Sunday-school lesson. The lessons offered are very simple and flexible and can be modified by the mother to meet the needs of her own child, or to introduce materials which she herself desires to present. The time required for each day's instruction is from ten to fifteen minutes. Suggestions are given for the use of the bedtime story-hour, for grace at meals, for prayers for different occasions, and, above

all, for teaching the child to associate the thought of God with his everyday life and interests.

The Bible in Graded Story, by Edna D. Baker and Clara B. Baker, is the general title of a series of four small volumes of Bible stories carefully graded for years four to twelve. The titles of the individual volumes are as follows: Volume I, *The Good Shepherd*. Volume II, *The Good Neighbor*. Volume III, *The Golden Scepter*. Volume IV, *The Silent Builders*.[1]

At least two distinct theories obtain at the present day in providing rewritten Bible stories for children. One theory is to break entirely away from the old phrasing peculiar to the current versions of the Bible, using modern English and undertaking to shape the story somewhat after the requirements established by the modern story-teller. The other theory is to simplify in the Bible story whatever is required for the child's understanding, but at the same time to keep close to the biblical phrasing and vocabulary, undertaking to give the story the atmosphere and flavor of the Bible itself.

The latter of these two theories has governed in these volumes. The stories are abbreviated, simplified, and brought within the comprehension of the child, but the word forms and imagery of the Bible are largely retained. In the earlier volumes each story is accompanied by a suitable picture, so that the child learns the story through the eye at the same time that he is absorbing it through the ear.

Kindergarten Division

The Beginner's Book in Religion, by Edna D. Baker, is a teacher's manual of kindergarten lessons for the

[1] In preparation.

church school. The first forty pages are given to a description of the kindergarten child and an interpretation of his religious life and needs, together with explicit directions for the conducting of the course of lessons which follow.

The lessons are grouped on a seasonal basis under the headings of "Autumn," "Winter," and "Spring." Each lesson presents a full outline for the day's program, using such topics as "Preparation," "Greetings," "Prayer," "Conversation," "Story," "Dramatization," "Expression," "Dismissal." Twenty of the sixty-four lessons come from biblical sources, twenty-nine from realistic incidents, four from literature, and eleven from nature. Accompanying the manual is a packet of pictures for the teacher's use and another set for the pupils.

Elementary School Division

Grade I. *A First Primary Book in Religion,* by Elizabeth Colson, is for children of six years. The primary purpose is to lead the child to identify religion with everyday life. The lessons are so planned that the thought of God is associated with the whole range of the child's experience.

The sixty-four lessons are grouped about nine centers of organization as follows: "The Children's Days," "God's Garden," "Thanksgiving," "Our Churches," "Homes and Families," "Christian Soldiers." Picture Lessons: "Springtime," "The Children of America." Thirty-eight of the lessons are based upon biblical materials, although many of these introduce aspects of nature and realistic incidents related to the child's own experience, as supplemental material. Twenty-six lessons are from outside the Bible, eight of these being drawn directly

from nature, fourteen from everyday incidents, and the remainder biographical and literary in their origin. For each lesson a complete outline is supplied in the teacher's manual, and the story given in full for the teacher to tell the class. Each day has its suggested activities consisting of handwork, recreational programs, the learning and singing of songs, and other activities. Introductory to the lessons, ten pages are given to a description of the six-year child, a statement of the objectives to be sought in the course, and a description of the materials, method, and equipment required. Supplemental picture materials accompany the manual for the use of pupils.

Grade II. *A Second Primary Book in Religion*, also by Elizabeth Colson, offers for the seven-year child a course differing from that of the preceding year chiefly in being more advanced. The lessons are arranged in eight groups under the headings: "Friendly Children," "Thankfulness," "Love's Lessons," "The Religion of Work," "Lessons in Loyalty," "Learning to Obey," "Wonder and Worship," "The Happy Child." The materials are drawn both from biblical and nonbiblical sources, and in approximately the proportions employed in the first-grade text, or about sixty per cent biblical. Since the child of this age is beginning to develop a concept of right and wrong, much emphasis is placed upon right conduct, and upon obedience and helpfulness. The dominant purpose, as in the preceding year, is to make child-Christians in the fullest and richest sense of the word.

Very full helps are given for the teacher, including not only complete stories for the class period, but directions for lesson approach, for worship services, and for different forms of activity. Suggestions are

frequently included for the broadening of the teacher's knowledge through reading, and the study of source materials.

Grade III. *Everyday Lessons in Religion*, by Clara B. Baker, is the title of the course for children eight years of age. The materials consist of a manual for the teacher and of two simple texts for the child, one for each semester of the year. The teacher's manual outlines sixty-four lessons and each of the pupil's texts contains thirty-two. The first of the pupil's volumes is called *The Bow in the Cloud*, and the second *The Star in the East.*

Each lesson in the pupil's text has a full-page picture chosen with reference to the age and appreciation of the pupil. The simple stories making up the content of the pupil's lesson materials are meant to be read by the child either at home in preparation for the lesson, or perhaps more usually, as a part of the class exercise. Approximately half of the lessons are based upon biblical materials, and half upon extra-biblical, the latter being drawn chiefly from literature and nature. The biblical materials for the first of the two volumes are from the Old Testament and for the second from the New Testament.

For each lesson the teacher's manual contains a complete outline giving suggestions for introductory conversation, for music, for prayer, for the reading or telling of the lesson story, for dramatizing and other forms of activity.

Grade IV. *Tales of Golden Deeds*, by Mildred O. Moody, is the first-semester course for children of nine. The materials consist of a textbook for pupils, and a teacher's manual. Of the thirty-two lesson-stories provided for children's reading, twenty-four

are drawn from biblical characters and incidents and eight from everyday incidents, literature, and biography. About one third of the lessons are illustrated with pictures. Differing from *The Bible in Graded Story* series, the Bible stories of this volume are told in the everyday speech of the child, with no attempt to keep to the biblical phrasing. Questions based on the story are found in connection with each lesson.

The teacher's manual, though brief, offers a wide and practical range of helps. Ten pages are given to the discussion of objectives, of the relation of child and teacher, the selection of materials, and of methods. Suggestions for the teacher's reading and study in preparation for each lesson are given. The objectives of the lesson are set forth, the teaching points of the materials are indicated, the best method of conducting the lesson recommended, expressional activities outlined, and possible applications of the lesson's truths indicated.

Children of Many Lands, by Mary T. Whitley, is the title of the course for the second semester of the fourth grade, or ninth year. In this as in the preceding course the children are given their own storybook, while the teacher is supplied with a manual to accompany the pupil's lessons. The purpose of this course is to broaden the child's social concepts and to create sympathy for and interest in persons outside his own immediate environment. The thirty-two lessons are all nonbiblical. They deal with child life in our own land, in India, Japan, China, Mexico, Africa, The Near East. The lessons are informational, dramatic in form, and seek to make the child's interest intelligent. One of the purposes of the course is to lay a firm foundation for later missionary instruction.

The teacher's manual contains much material for the broadening and enriching of the teacher's knowledge of the different fields represented, and also offers a wealth of pedagogical suggestions for the conducting of the lessons.

Grade V. *A Travel Book for Juniors*, by Helen Patten Hanson, comprises the materials for the first half of the tenth year. This volume takes advantage of the junior child's broadening interest in peoples and places and undertakes to make vivid and real not only the lands of the Bible but many of its leading characters and their deeds. The plan, or simple plot, of the volume is to take an American schoolboy on a trip to the Holy Land, to Egypt, and finally, following the path of one of Paul's journeys, to Rome. The trip is made with the father and an uncle, and most interesting conversations are carried on, places are visited, Bible references studied, letters written home by the boy, and many other things done to stimulate the interest and quicken the imagination of the pupil who uses the volume. While the materials are not, of course, drawn directly from the Bible, almost every lesson has its biblical reference to look up in connection with some person or place, so that the course presents not only the background of geography but leads to much study of the Bible text itself.

About thirty illustrations and maps are used in the pupil's text. The teacher's manual is of special interest in suggesting fuller information, offering references for wider reading, and in planning class-room projects by means of which the class traces the journey of the small traveler whose story is told in their book.

Out Door Land[2] is for the second half of the tenth

[2] In preparation.

year, or fifth grade. As the name indicates, this volume builds upon the child's strong interest in nature and seeks to lead him to a fuller consciousness of God's part in the world of living things about him. Much interesting information is given concerning birds, ants, bees, and many other forms of life, without forgetting at any point that the course is intended to be one of religion rather than the teaching of scientific fact alone. The pupil's text is well illustrated, mainly with drawings by the author.

Accompanying the pupil's text is the teacher's manual, which offers much additional information to serve as a background for teaching the course, and also gives many suggestions for interesting projects in the way of further investigation of the forms of life, and the fuller appreciation of a beneficent Creator at work in the world.

Grade VI. *The Rules of the Game*, by Floyd W. Lambertson, one of the volumes for the eleventh year, consists of lessons in religion and ethics for junior boys and girls. A chief objective of this course is to cultivate the sense of personal responsibility for behavior and conduct and so lead to the conscious development of Christian character. The lessons of the pupil's volume consist of interesting stories told in dramatic form, half of which deal with Bible characters and incidents, and the other half with historical, biographical, and literary materials. The pupil's volume is well illustrated with pictures and maps.

For each lesson the teacher's manual discusses the objectives to be reached, suggests the teaching points to emphasize in the lesson story, outlines possible teaching methods for the class period, advises concerning the applications which may be made, and

directs to activities connected with the mastery and carrying over of the lessons to practical experience.

Followers of the Marked Trail is the second semester volume for the eleventh year. The author is Nannie Lee Frayser. The volume seeks to use the pupil's love of heroes and heroic action, while at the same time giving him something of the knowledge of historical sequence by presenting the biographical-historical background of the great Hebrew characters, who blazed the trail in religious thought and living. After twenty-six lessons reaching from Abraham to Isaiah the story turns to the coming of Christ and prepares the way for the study of his life which comes in the next year of the course. The stories of the pupil's text, which are cast in interesting dramatic form, are well illustrated with attractive pictures. Study topics to assist in preparing the lessons are given in connection with each chapter.

Besides offering many suggestions, for broadening and enriching the teacher's information by additional reading, the teacher's manual supplies many practical pedagogical helps adapted to the modern church school classroom.

Junior High School Division

Grade VII. *Jesus Among His Neighbors*,[3] by Roger Albright, is for the twelve-year pupil. These lessons are meant to interpret the contacts made by Jesus with the people about him in terms which can be understood and appreciated by those for whom the course is intended. Besides offering an intimate picture of the human Jesus engaged in everyday interests and affairs, the lessons present a strong

[3] In preparation.

appeal for Christian neighborliness toward friends, families, strangers, and the world at large.

In addition to the usual pedagogical helps, the teacher's manual suggests many projects in neighborliness by which the pupil is to emulate the example of Jesus.

Citizen, Jr., by Clara E. Espey, is the volume for the second semester of this year. This course differs from those immediately preceding in the fact that the materials are planned for more direct teaching of the truths intended. To this end the method employed involves more of discussion and less of story presentation. Interesting facts and incidents are given, problems are raised, and methods of solution suggested. The lessons are grouped in pairs under such topics as "You, a Junior Citizen," "Voyages of Discovery," "A Square Deal," "Finding Wisdom," "Neighbors," "Patriotic Horizons," "Sunlight Living," "Tests of Courage," "Keepers of the Gate," "In His Name."

It is evident that the purpose of this course is to lead the pupil to a conscious control of conduct, through helping him to realize more sharply the difference between right and wrong, and to help him discover the points in his experience where difficulties are likely to arise. The lessons are not based directly upon biblical citations, but the Bible text is freely used in the lessons, and the pupil is constantly sent to the Bible for materials to reinforce the lessons taught. It is quite certain that this course throws a greater responsibility upon the teacher than do some of the others, since much of its success will depend upon the teacher's broad grasp of Christian principles as related to problems of experience met by the twelve-year child.

Grade VIII. *Living at Our Best,* by Grace Hastings Sharp and Mabel Hill, is the first half year's course for the age of thirteen. The purpose of this course is to apply the religious motive to daily living in both personal and social relationships. The pupil's text groups the lessons under three large topics: (1) "Health of Body, Mind, Spirit"; (2) "Wealth of Money, Time, Opportunity"; (3) "Happiness Based on Conformity of Law and Service."

In each discussion the approach is made from the standpoint of the pupil's own experiences and problems. The materials presented are drawn from many sources—biblical, historical, literary, nature, and everyday experience. The study topics presented in connection with the individual lessons are planned to require investigation from sources outside the textbook, and also to serve as a basis for class discussion. The teacher's manual undertakes not only to present an outline of classroom procedure but also to help the teacher master the background of information and the ethical point of view of the course.

Hebrew Life and Times, by Harold B. Hunting, is offered for the second semester of the thirteenth year. The lessons carry a thread of historical continuity, and seek especially to emphasize the social and religious life of the Hebrews in such a way as to bring out their ethical and religious contribution to Christianity. With this end in view less attention is given to the detailed political history than in many other texts on this subject. Provision is made in connection with the lessons of the pupil's text for the generalizing of the truths conveyed and the carrying of them over into present-day life and practice. Besides the ethical and religious values immediately sought from

the course it serves to prepare the way for the study of the Christian era which begins in the following year. The materials consist of a pupil's text and a teacher's manual.

Grade IX. *The Life and Times of Jesus*, by Frederick C. Grant, is for the first half of the fourteenth year. This volume, two years after the pupil's first study of Jesus in this series, introduces the complete narrative of his life, stressing both his teaching and the significance of his human relationships. The treatment accorded this great theme seeks to combine richness of information with great reverence and fine appreciation. While Bible text is freely quoted, the author has presented in his own words a continuous narrative with constant interpretation of the facts and meanings involved. Study topics are supplied in connection with the individual lessons, the following out of which will insure a thorough mastery of the subject by the student.

An unusually comprehensive teacher's manual accompanies the course. Not only is the teacher supplied with what amounts to a course of study for himself on the life of Jesus, but the volume abounds with practical suggestions for a type of classroom procedure planned to interest and attract the student.

Early Days of Christianity, also by Frederick C. Grant, supplies the second course for the fourteenth year. This volume is a natural sequel to the one preceding. It includes a vivid account of the founding of the early Christian Church, a study of the peoples and times, and something of the story of the persecution and heroism of the early Christians. The thirty-two chapters are grouped under three broad divisions: "The Early Church in Palestine," "The

Work of Paul," "The Church After Paul." The story covers the history of the church from the days of the disciples at Jerusalem and the experience of Pentecost, on through the first several centuries of growth, to the days of Constantine.

Many suggestions are offered the student for biblical and other study supplementing the text. Directions are given for notebook work, and thought-provoking questions asked as the basis for study and discussion.

Senior High School Division

Grade X. *The Bible: Story and Content* by Calvin W. Laufer, is offered for the age of fifteen. The purpose of this volume is twofold: *first*, to give a fund of interesting and useful information concerning the origin, preservation and translation of the manuscripts from which the Bible grew; a knowledge of the structure of the Bible as a book with the various kinds of literature contained in it; the story of the different versions of the Bible, their relation and meaning; and, *second*, out of all this to create a continuing interest in its reading and study on the part of the pupil.

While the student's text contains a remarkably wide range of information and discussion, the author has made it possible, through selected references accompanying each chapter, for the student to expand his knowledge to almost any degree he chooses. Frequent citations are made to the Bible itself and quotations freely given. Interesting questions and problems accompany the individual chapters.

Builders of the Church, by Robert L. Tucker, represents the second course for the fifteenth year. The materials of this volume consist of thirty-two biog-

raphies of important leaders, both clerical and lay, in the church. These are classified in four broad groups: "Building the Foundation," "The Expansion of Christianity," "Pushing Back the Horizons," "The Modern Movement." About one third of the space is given to lives prior to the founding of America, two thirds being reserved for the later history of Christianity. Typical of the chapter titles are the following: "Augustine—The Man who Fought Superstition and Despair," "Hildebrand the Imperialist," "The Man Who Straddled a Moral Issue," "Martin Luther—A Prophet with a Great Light," "Loyola and the Founding of the Society of Jesus," "Roger Williams and the Beginning of the Spirit of Toleration," "John Wesley and the Evangelical Revival," "The Great Awakening in America," "Horace Bushnell Restores Children to Their Place in the Church," "David Livingstone and the Rise of Modern Missions," "Alfred Russel Wallace and the Theory of Evolution," "William Booth, or the Gospel for Outcasts," "Frances E. Willard—A Woman Builder in the Kingdom," Dwight L. Moody and Evangelism," "Robert E. Lee—A Christian Gentleman," "Booker T. Washington—A Negro Prophet," "A President Helps Build the Church—Roosevelt."

The purpose of the volume is, by means of notable biographies, to bring before our youth an interpretation of some of the greatest moments and most crucial episodes in the church's life. The life of the church is to be seen through the lives of its builders. The biographies are necessarily brief, but the narrative seeks to be correct as far as it goes. Amplification of each study is suggested in definite readings outlined in connection with the individual chapters.

Each chapter is followed by a list of study topics bearing not only on questions of fact in the text, but also upon the implications of the lessons presented and their application to present-day life and conditions.

Grade XI. *Jesus' Ideals of Living*, by G. Walter Fiske, follows two years after the narrative study of Jesus' Life by Grant, and is intended for students of sixteen. The purpose here is to build upon the youth's quickened conscience and sense of personal responsibility, and lead him to make personal application of the life and teachings of Jesus to his own ideals and conduct.

The volume has thirty-two chapters classified under six broad divisions: "Jesus and his Quest of Ideals," "Jesus' Ideals of Personal Growth," "Ideals of Personal Righteousness," "Ideals of Social Justice," "Ideals of Service and Sacrifice," "Ideals of Friendship." This is a textbook in the religion of youth based on Jesus' own experience. Its preeminent aim is to help young people to form and live up to permanent ideals. It seeks to make practical and concrete for the twentieth century the way of living set forth by Jesus.

The Bible is freely drawn upon both by quotation and by citation, but in addition the author reaches out to many sources for his materials. Each chapter is accompanied by suggestions for discussion and for further reading and research. This course completes the sequence of three studies of Jesus' life and teaching: first, at the age of twelve the emphasis is on the human Jesus as friend, neighbor, and helper; then at the age of fourteen the complete story of his life; and now at sixteen the fruit of his teachings

applied to individual and social conduct. An extensive manual for teachers accompanies the student's volume.

The Spread of Christianity, by Paul Hutchinson, completes the course for the sixteenth year. This volume tells the story of the conquering march of Christianity in its geographical spread, and gives something of the effects of the Christian religion of the civilizations with which it has come in contact. Approximately two thirds of the chapters are given to an account of the development of the modern church. The purpose of the treatment has been to throw into full relief the significant developments in Christian history since the days of Constantine, the point at which Grant's *Early Days of Christianity* drops the story. Some of the chapter titles are as follows:

"The Christian Message in the Mediterranean World," "Christianity Faces the Danger of Success," "The Break-up of the Roman Empire," "The Winning of Northern Europe," "The Popes Come into Power," "Christianity's Greatest Rival," "The Church Goes to War," "Church and State," "The Roman Theory of the Church Challenged," "The Reformation in England and Scotland," "Early Missionaries in the Americas," "Methodism Bring New Energy," "Spreading Religion in America," "Christianity in Modern India," "China and Christianity," "The Approach to Islam," "In the Dark Continent," "The American Churches," "Modern Catholicism," "Christianity To-day and To-morrow."

References are given for additional reading and questions and suggestions for discussion and research in connection with the various chapters. A teacher's

manual for this source has been provided by Marion O. Hawthorne.

Grade XII. *Christianity at Work*[4] is intended for the first semester of the seventeenth year. This is a companion volume for the one preceding, and is planned to reveal the social penetration of Christianity and its influences upon institutions, as the former volume showed its geographical spread and the hold it secured upon nations. The course sets forth the beneficent influence of the Christian spirit in elevating the status of women, in the protection of children, in the care of the unfortunate, in setting up the principles by which social and economic justice are to be attained, in promoting the cause of education and general enlightenment, in elevating the standards of individual and social conduct, and in general, in promoting the highest ideals of humanity.

For the second half of the seventeenth year two volumes are presented, one for boys and one for girls. The first, *Out Into Life*, is by Douglas Horton, and the second, *Myself and My Work*, by Mary E. Moxcey. The purpose in each of these courses is to give youth a religious outlook upon life and vocation, and to help in the forming of a true life philosophy.

In *Out Into Life* the author places before the young man the basic principles upon which successful living depends. He offers a great fund of useful information concerning the fundamental occupations. What different lines of work require of the individual; what they yield in return to him; what the world requires of service from this occupation; the preparation demanded in order to make a success within it;

[4] In preparation.

and its place in a general scheme of Christian social order, are some of the topics presented.

Myself and My Work[5] discusses from the standpoint of the girl of to-day the occupations opened to women which meet real human needs; the special abilities and preparation required to succeed in each; how each person is to determine her own strongest possibilities and choose the work in which she will fit most usefully and happily in the complex fabric of modern life. Through the entire treatment there runs an explicit vein of Christian philosophy of life and the necessity of measuring success by Christian ideals.

Texts for Special Uses

Besides the volumes of the regular graded series just outlined, the Abingdon Texts include a wide range of special volumes among which are the following:

Songs for the Little Child, by Clara B. Baker and Caroline Kohlsaat, is intended for the kindergarten age. This is a collection of one hundred songs, carefully graded to the youngest children. About eighty of the one hundred songs are new in versification and the musical adaptation. About one fourth of them are available on Victrola records.

A First Book in Hymns and Worship, by Edith Lovell Thomas. This is a collection of hymns and songs, many of them either entirely new or involving new adaptations. The volume is intended for primary and junior use. Ten worship programs for primary and junior children are given with full outline and all materials.

The Geography of Bible Lands, by Rena L. Crosby,

[5] In preparation.

is offered either as a curriculum text or as reference for the junior high school age. This is a thorough treatment, from the point of view of modern geographical method, and calculated to make the peoples and places connected with the Bible narrative real to the young student.

When We Join the Church, by Archie L. Ryan, is a series of ten short chapters whose purpose is to help prepare young people for church membership. Differing from many such manuals, it is not intended as a drillbook for the hands of the pastor, but is to be given to the youth himself to read. It tells him what the church is, its great past, its present achievements, and its program. Eight of the ten chapters deal with the church in general, the last two represent the Methodist Church.

Three volumes dealing with dramatic materials and methods in religious education and written by Rita Benton are as follows: *Shorter Bible Plays*, *Bible Plays*, and *The Bible Play Workshop.* The first volume contains a series of Bible plays requiring from ten to twenty-five minutes, and suitable for presentation by younger children in church school classes. In the second volume the plays are somewhat longer, the longest requiring the time of a full class period. The materials of this volume are suited for later elementary school age. The third volume of the series presents in concrete detail many helps for the teacher who wishes to use the dramatic method of instruction.

Men of All Colors,[6] by Gilbert Loveland, may be used as a curriculum text for late elementary or junior high-school age. It is replete with information con-

[6] In preparation.

cerning the races of men. It looks upon all racial and national groups as children of the same Father and as linked together by the same interests and a common destiny. By means of the strong human and religious emphasis on the ideal of world-brotherhood, the thirty-two lessons on many diverse peoples and places are welded into a unity of purpose and impression.

Questions for Study and Discussion

1. What differences, if any, do you think there should be between the Sunday school and the week-day church school curriculum?
2. Make an analysis of the difficulties involved in attempting to correlate the week-day with the Sunday school curriculum.
3. What is meant by the statement that the child must be made the center of correlation?
4. Make a thorough study of the Gary Leaflets and judge the validity of the criticism made at the close of the section devoted to this material.
5. From your knowledge of the week-day schools which do you believe to be the better type, the strictly denominational school or the federated school run by a number of denominations together?
6. If we are to have interdenominational week-day schools, do we want an interdenominational or a denominational curriculum for them?
7. Make a study of the Keystone week-day materials and judge the accuracy of the estimate of their value made in the section devoted to them.
8. What is your judgment of the success of a series planned on the threefold basis such as characterizes the Westminister Text Books? Can such a curriculum be successfully used where the Sunday school and the week-day classes are taught by different teachers?

9. After studying the Abingdon Week-Day Series, estimate the extent to which they conform to the principles set forth to guide in their preparation.
10. What are the advantages and disadvantages of having a distinct course for each semester of the year for ages above the primary rather than devoting an entire year to one course?
11. Using the Score Card, compare the Abingdon courses for several different years with corresponding courses from one or more other series.
12. Compare the Abingdon Series as a whole with some other series, as the International Graded Series, and judge on the following points: *first*, which will secure the better interest response from the pupils; *second*, which is the easier to teach; *third*, which, if faithfully followed out, will give the pupil better religious training?
13. Notice that a smaller proportion of the Abingdon Series materials is given to detailed Old-Testament history, and a larger proportion to the applications of Christianity to every-day living, than is the case of some of the other series. Do you approve of this change of balance?

CHAPTER XXV

OTHER CURRICULUM SERIES

The several curricula which have been described in the preceding chapters are far from comprising all the bodies of materials employed in the religious education of American children. First of all, certain of the Protestant sects supply their own materials which space has not permitted us to examine. Also special groups, as some from among the "fundamentalists," seek to secure the use of lesson materials so selected and interpreted as to present their own points of view and beliefs. Others, regardless of affiliations, demand a "Genesis-to-Revelation" curriculum and so prepare and issue one on this basis. Many cults have their special materials planned to inculcate their peculiar creeds and practices. Several religious bodies are of too much importance in numbers and influence to be classed with the foregoing groups, however, and their curricula should not be passed by without notice. First among these from the point of view of numbers, would come the Catholics; and, after them the Jews and Mormons.

The Catholic Curriculum

Catholics in the United States number some seventeen or eighteen millions. For many centuries the Catholic Church has used education as a chief means of inculcating religion in the lives of its adherents.

Early in the seventeenth century schools were founded by the Catholics in Florida and New Mexico. Before the War for Independence, these schools had spread through the Spanish settlements of Louisiana, Texas, and California. From these beginnings the Catholic educational system extended throughout the country wherever any considerable number of adherents of the church found themselves. At the close of the Revolutionary War the Catholic population in the United States totaled 35,000. To serve this number seventy schools were maintained.

Spread of Catholic education. After the beginning of the national period followed a rapid expansion of the Catholic Church and the Catholic schools. Especially was this true between 1830 and 1860, when there was a large influx of Catholic immigrants from Ireland, Germany and, later, from southern Europe. Ecclesiastical legislation established the Catholic school as a necessary adjunct to the church. In 1884 the Third Council of Baltimore enacted legislation which provides for a Catholic school in connection with every parish. At the present time there are not far from 2,000,000 children attending Catholic elementary schools and not far from 150,000 attending Catholic high schools.

Catholics have based their insistence on the necessity of maintaining their own system of schools instead of using the public schools on four broad grounds: (1) the alleged inability and indifference of the public schools with reference to moral and religious training; (2) the alleged unfairness of the public schools in favoring the Protestant as against the Catholic point of view in religion; (3) the need of making religion the basic consideration in the educa-

tion of the child; (4) the inability of the Sunday school to give the child the religious instruction he requires. Says James H. Ryan:[1]

Both the Sunday school and the religious vacation school are mere makeshifts in the process of educating children religiously. Every educator, and especially every clergyman, appreciates this to-day.

Thousands of children do not and cannot be made to attend Sunday school. Those who do are apt to view religion as a subject out of all relation to everyday life. They will likely look upon it as a Sunday affair, not closely related to their week-day experiences. But if religion is to be vital, it should be correlated, both with life and the week-day school. It must be taught, and it must be practiced, every day in the week, not on Sunday only.

All Catholic education is religious education. All Catholic education is religious education, and all Catholic curricula are religious curricula. Every Catholic school teaches religion for a definite period of time each day. Besides this formal instruction, *religion is made the basis of all other instruction*, with which it is correlated and of which it forms the ground work.

Central to all Catholic religious instruction is the catechism. Along with this come Bible history, the life of our Lord, church history, liturgy. These materials are not rigidly classified and arranged in a set curriculum to be followed by all schools. Much latitude is allowed each parish, though no materials may be used which have not passed the approval of established ecclesiastical authority. Indeed, all Cath-

[1] In *A Catechism of Catholic Education* (1922). Many facts are given in this book concerning Catholic education in the United States.

olic texts must pass the official censor and bear the legend, "*Nihil obstat.*"

Whether the child receives his religious instruction in the parochial week-day school or in the Sunday school, or both, the materials of his instruction will be much the same. He will be taught prayers, the catechism, Bible stories and (later) Bible history; hymns; the meaning, authority, and history of the church; the liturgy, with the meaning and practice of all the symbolism, ceremonials, and offices of the church. He will receive much drill in the various activities he himself is to perform. To him religion may seem a rather formal thing, but it is a very constant thing and a very important thing. As an illustration of the type of materials employed we may note what is offered to the various classes in the typical Catholic Sunday school.[2]

The prayer class. In this class are placed children who cannot yet read the catechism. They are to be shown Bible pictures and told the Bible story. They memorize the Lord's Prayer, the Angelical Salutation, the Apostles' Creed, the Acts, grace before and after meals, and a few lessons in the catechism. They learn how to bless themselves, genuflect, and take holy water devoutly.

The following are short "ejaculatory prayers" taught the younger children:[3]

1. Jesus! (25 days' indulgence.)
2. Mary! (25 days' indulgence.)
3. Jesus and Mary! (25 days' indulgence.)

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[2] See Feeney, *The Catholic Sunday School*, p. 90ff.
[3] *The Child's First Communion Catechism*, by Peter Geiermann, p. 3.

4. Jesus, my God, I love thee above all things. (50 days' indulgence.)
5. Jesus, Mary, and Joseph, I give you my heart and my soul. (100 days' indulgence.)
6. Angel of God, my guardian dear,
   To whom his love commits me here,
   Ever this day be at my side,
   To light and guard, to rule and guide. (100 days' indulgence.)
7. Jesus, meek and humble of heart, make my heart like unto thine. (300 days' indulgence.)
8. Sweet heart of Mary may be my salvation. (300 days' indulgence.)

The confession class. Next above the prayer class is the confession class, in which the children are approximately from seven to nine years of age. The work is meant to occupy two years, and before the period has elapsed the child will have made his first confession. The primary aim here is "to impress deeply and permanently on the child's soul a horror of sin." To accomplish this purpose the catechism is used as the chief instrument of instruction. An example of materials from a child's catechism follows:

What is hell?
Hell is a terrible place where all the bad are punished forever.

What is sin?
Sin is disobedience to God.

How is sin divided?
Sin is divided into venial and mortal.

What is the difference between venial and mortal sin?

A venial sin is a little sin, but a mortal sin is a big sin knowingly and willfully committed.

What does sin do to us?
Venial sin makes us less pleasing to God, but mortal sin makes us enemies of God and deserving of hell.

What sin did Adam and Eve commit?
Adam and Eve committed a mortal sin by disobeying God in a serious matter.

What did the sin of Adam do to all of us?
The sin of Adam closed heaven and opened hell to all of us.

What did God do to reopen heaven and save us from hell?
To reopen heaven and save us from hell God gave us a Redeemer.

Besides the catechism, additional prayers are learned, acts and the commandments memorized, and Bible stories told. Besides the Lord's Prayer, a favorite is the Hail Mary:

Hail, Mary, full of grace! the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

The communion class. After the confession class the communion class, the "sole aim" of which is "to show the child Jesus Christ and bring it to his feet, so that he may unite himself with it in the sacrament of his love—the most holy Eucharist."[4] The children of this group are nine and ten years of age. As a means

[4] Feeney, *The Catholic Sunday School*, p. 118.

to the end sought the catechism is reviewed and additional portions of it learned. The creed is mastered, the Commandments reviewed, the sacraments explained, Bible stories told and read, hymns learned, church history given, the liturgy still further taught.

The confirmation class. The primary aim of this class is "to inspire faith in the Holy Ghost, practical love of him and sincere devotion to him." As the "visible embodiment" of the Holy Ghost, and as his representative and agent, the church is taught.

For this class the formal work covers two years (eleven and twelve), and is divided into two parts: (1) a special study of the catechism lessons on the Holy Ghost, the church and the sacraments of confirmation, followed by a review of the whole catechism; (2) a study of Catholic faith and belief from an approved textbook on this subject. Especially is the nature and work of the Catholic church stressed, and the child taught that "outside her pale there is no salvation." Respect for the pastor is inculcated, and a filial respect cultivated for the Pope. Confirmation is expected at fourteen or fifteen years of age. It is therefore seen that the age limits of the classes are rather loosely fixed.

The perseverance class. Last in the sequence provided for in the work of the Sunday school is the perseverence class, which follows the eight years of instruction given in the four preceding classes. The course for this group covers two years, as follows: (1) a study of the Old and New Testaments, (2) a study of the history and devotional life of the Catholic Church. In addition it is expected that practical problems relating to personal and social conduct, vocations and other life interests will be discussed.

Without presuming to judge the validity of Catholic beliefs, or the suitability of the Catholic type of church organization and polity for such a democracy as ours, one may at least express the conviction that the curriculum offered Catholic children has but little to recommend it educationally. It is all formal, most of it incomprehensible at the age when it is given, little of it possessed of interest or appeal. Much of it is calculated to instill fear into the mind and to secure a blind obedience to the authority of the church. Doctrine takes the place of ideals, and submission supplants moral initiative. Perhaps the character of the Catholic religious curriculum may go far to explain the fact that, in a church which claims to possess such authority over its constituents, more than seventy-five per cent of its youth under twenty-five years of age are not found in any religious school.[5]

The Jewish Curriculum

Jews in the United States number between three and four millions. They depend much on the educational method in religion, yet they are not markedly successful in holding their youth to religious instruction, as is seen by the fact that more than ninety per cent of those of this faith under twenty-five years of age are reported as not attending any form of religious school.[6]

As a people the Jews believe in education, and the more liberal of them at least are in accord with scientific procedure in religious educational methods. The graded principle of curriculum construction is recog-

[5] See *World Survey: American Volume*, p. 210.

[6] *Ibid.*

nized and most materials used in the Jewish schools follow a closely graded plan.

Kindergarten division. Jewish graded instruction begins with a kindergarten course, which quotes Froebel and shows intimate knowledge of kindergarten method as applied to religion. The child's introduction to the concept of God is brought about through teachings connected with nature and its gifts to mankind. Lessons are offered on obedience, helpfulness, and other kindred virtues suited to the age. The Jewish holy days are taught, together with their observance; songs, prayers, pictures, stories, and various activities form an integral part of the course. The teacher's manual compares favorably with those from other curriculum series.

Primary division. The purpose of the first-grade course is to lead children to trust in God as a loving Father and to feel the dependence of nature upon him. On the conduct side, the aim is to develop kindness, cheerfulness, obedience, and similar traits in everyday relationships. Stories are told dealing with the Garden of Eden, Noah, Joseph, Moses, Samson, Samuel, and other biblical characters. Interspersed with these are stories from the rabbis, which are meant to teach similar lessons. Memory work is given consisting of simple morning and evening prayers, songs and Bible texts.

The second-grade course employs similar objectives and materials. The lessons are largely ethical, and seek to modify conduct in the direction of obedience, truthfulness, kindness, gratitude, helpfulness, good manners, and like virtues. Materials are drawn from the Bible, from the Talmud, from nature, biography, history, and other sources.

The third-grade course becomes somewhat more historical, and seeks to acquaint the pupils more fully with the great characters and deeds of Israel's first noted men. God is presented as Creator, Ruler, Guide, and his care of Israel as a people is stressed. The pupils in this course commit the Ten Commandments to memory, together with several of the psalms and additional prayers, hymns, and Bible verses.

Junior division. Courses for the junior years are essentially a continuation of those of the primary division. In the fourth grade a rather detailed study is made of Hebrew history from the days of David to the time of Amos. Stories are brought from various sources for holiday occasions. The decalogue is reviewed and much attention given to further committing of the psalms.

In the fifth grade Israel's later kings and early prophets are studied, up to the time of the Babylonian captivity. The memory work not only continues in the psalms and other biblical materials but extends to literary selections outside the Bible.

The sixth-grade course carries the pupil through Israel's later history from the Babylonian captivity to Judas Maccabæus, which together with materials for holiday and special-day stories constitutes the basis of instruction. Memory materials extend to passages from the Proverbs, selected literary passages, the names of the Hebrew months and the general divisions of the Bible.

Intermediate division. The next two years complete the religious training for the elementary school age and prepare the pupil for the confirmation class. Through the seventh grade the child studies the defenders of Israel and the early rabbis of Judaism

from Judas Maccabæus to the completion of the Talmud. Holiday stories are continued, memory materials are reviewed, and selected passages from the psalms and from the Talmud are added. Easy Hebrew prayers are taught.

In the eighth grade are studied great men and movements in mediæval and modern Judaism from the completion of the Talmud down to the present time. A further study is made of religious holidays of the Jewish church, and stress is placed on ethical ideals and upright living. Memory work from the Bible, literary sources and the Talmud is continued, and selections are learned from materials dealing with the duties of the citizen.

The confirmation class. The confirmation class has a manual which sets forth the faith of Israel and prepares the youth for intelligent participation in the worship of the synagogue. During this period a still further study is made of the ancient Hebrew nation, with its traditions, victories, defeats, and great achievements.

The Mormon Curriculum

The Mormons, or the Church of Jesus Christ of Latter-day Saints, number some five hundred thousand members. This group controls, socially, industrially, educationally and religiously, a large geographical area whose center is at Salt Lake City.

Use of the educational method. The Mormons maintain what is probably the most thoroughly organized and most efficient religious educational program conducted by any religious group in the United States. The Mormon Church is primarily a teaching church. There is no preaching on Sunday

mornings, the time from ten to twelve regularly being given to the Sunday school, which takes in all ages from those of the kindergarten to the grandparents' classes. Besides the Sunday school, the Primary Association meets once a week. In this organization the little children are still further instructed, with special emphasis on expressional activities. In addition, are the Religion Classes, or classes for regular week-day instruction in religion. In 1922 more than fifty thousand children were enrolled in these classes. Arrangements are now under way to extend this instruction to all Mormon children, thus paralleling public education with a complete system of religious instruction by the church.

Sources of religious materials. The Mormons accept the Bible as completely and as literally as the most orthodox could desire, using it as the foundation for much of their curriculum content. To this they add the *Book of Mormon*, which to them possesses equal authority. Their materials include the history of the Mormon Church, and a statement of its fundamental doctrines and beliefs.

The Sunday-school curriculum. The Mormon Commission of Education, which is headed by Dr. John A. Widtsoe, is committed to a thoroughly graded curriculum for the church schools. The two hundred thousand who are enrolled in the Sunday schools find a curriculum ascending by one year steps from the kindergarten to adulthood.

The primary and kindergarten manuals, while not neglecting the Old-Testament stories, use a much larger proportion from the life of Christ than is common in most curriculum series. Stories from the Book of Mormon are also freely interspersed, as are

lessons from nature and from literary sources. A volume called *Stories from the Life of Christ* and intended for the Primary Department, contains thirty-six stories prepared for the teacher to use before the class. A companion volume deals with Old Testament stories.

The years from eight to eleven, constituting what is called the first intermediate period, devote one year to the Book of Mormon, two years to Old- and New-Testament stories, and one year to church history. The second intermediate division, covering the years from twelve to fifteen inclusive, spends two years on the Mormon Church and its history and the remaining two years on Old-Testament history. The Theological Department provides for the years sixteen to nineteen, with one year spent on the life of Christ, one year given to the apostolic age, one year to the history of the Mormon Church, and one year to Mormon doctrines.

The religion-class curriculum. The curriculum for the religion classes, or the week-day schools of the Mormon Church, comprises a graded series of eight volumes now in the course of preparation under the supervision of John A. Widtsoe, Commissioner of Education for the Mormon Church.

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